







# Together

JUNE 1963  
FOR METHODIST FAMILIES



*In this issue:*

## METHODIST EUROPA

Eight pages of maps in color  
for tourists and readers who seek  
the unusual—Protestant byways  
that beckon the pilgrim.



Each has been faithful  
to that pledge taken long ago;  
"...to love and cherish."

# Hollywood's Fifty-Year Folks

*The Golden Weds, typified by a couple  
with the Rev. Charles S. Kendall (below), represent  
nearly 5,000 years of married life.*



"LOVE is patient and kind . . ." The minister, reading from the 13th chapter of First Corinthians, paused briefly to look directly at the elderly men and women in the front pews. "Love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things."

Of the truth and wisdom of Paul's great passages on love, none knew better than the 47





couples who gathered that Sunday morning last May in Hollywood's First Methodist Church. Each had been married at least 50 years—one couple, in fact, for 67. All were guests of honor at the church's sixth annual Golden Wed service—a significant event, said the Rev. Charles S. Kendall, since Hollywood “is not particularly noted for the longevity of its marriages.”

“The husband or wife makes us what we become,” Mr. Kendall told the congregation. “There is a depth to love. What the eye sees when attuned to love is something which is not

yet there. But love is a projection of what can be. The tragedy is when he or she will not let the other become what was seen. What gets in the way? Too often it is that little devil of perversity called pride. Pride is an enemy of love.”

Each year, the Golden Weds come from as far away as Arizona and Utah; their ranks, in addition to members of the church, have included Jewish, Mormon, Chinese, and other religious and racial groups. But all share in giving a living testimony to the lasting quality and the spiritual dimension of true love.



## Together from the beginning...

They've started on a lifetime of happiness and trials, budgets and splurges, sharing and compromise. The first year will set a pattern for their whole lives. Don't you think it would help if they could turn to their

Methodist family magazine as a regular habit? You can get them started right (with a \$5.00, one-year gift subscription to TOGETHER/201 Eighth Avenue, South/Nashville 3, Tennessee).

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# The Church in Action

## The Courts and Religion: What's Coming Up Next?

**The News:** The separation of church and state issue is expected to boil anew with a second history-making decision by the United States Supreme Court on religious practices in the public schools.

Involved are the recitation of the Lord's Prayer and Bible-reading at the start of the school day. The cases are known as the Baltimore Case and the Pennsylvania Case.

Many observers say that if the court is consistent with its opinion of a year ago in the New York Regents' Prayer Case, it will hold that both reciting the Lord's Prayer and reading the Bible in public schools are unconstitutional.

The new decision is anticipated before the Court's recess late in June.

**Background:** Unusually high interest in the new decision stems from the Court's 6-1 ruling, June 25, 1962, holding unconstitutional the use of a non-sectarian prayer composed by New York State school regents. This decision probably created more interest than any other court ruling ever has among churchmen.

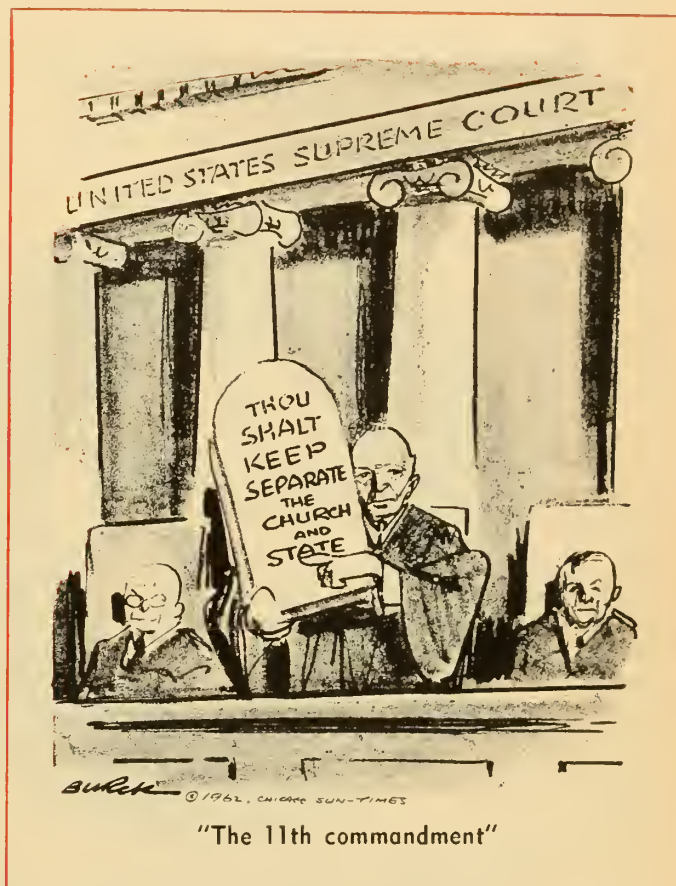
Arguments on the Baltimore and the Pennsylvania Cases were heard by the Court late in February. The Baltimore Case, *Murray vs. Curlett*, concerns a Baltimore school board requirement that the school day be opened by "the reading, without comment, of a chapter in the Holy Bible and/or the use of the Lord's Prayer." By practice, pupils may be excused from attending this observance. City and state courts upheld the school board's requirement when the provision was challenged by a pupil and his mother. The state court's decision was appealed to the U.S. Supreme Court.

The Pennsylvania Case challenges a law of that state which requires "at least 10 verses from the Holy Bible shall be read, or caused to be read, without comment, at the opening of each public school on each school day, by the teacher in charge." A three-judge U.S. District Court ruled the statute unconstitutional. Pennsylvania officials appealed to the U.S. Supreme Court, which combined the case with the Baltimore Case because of the similarities.

**The Issue:** Basically, the issue is this: Do religious exercises in public schools violate the First Amendment of the United States Constitution? This amendment begins: Congress shall make no law (1) "respecting an establishment of religion," or (2) "prohibiting the free exercise thereof." Among the arguments on the issue are:

- **Opponents:** Bible-reading and the Lord's Prayer exercises are Christian worship and thus are contrary to the intent of the First Amendment.

- **Opponents:** If the Bible is to be read in schools, which Bible will be used? King James, Revised Standard Version, Douay (Roman Catholic), or the



Masoretic Text of the Holy Scriptures (Jewish, the Old Testament only)?

- **Supporters:** Bible-reading and recitation of the Lord's Prayer are part of the American tradition desired by a majority of citizens and school patrons for their children.

- **Supporters:** Framers of the Constitution never intended that religion and simple religious exercises should be excluded from all areas of public life, including the public schools.

One line of questions by Supreme Court justices during oral arguments hinged on whether Bible-reading in and of itself constitutes an act of worship. Attorneys arguing for Bible-reading in Pennsylvania insisted that citizens wanted the children to be taught lessons in morality, and therefore they chose the Bible as a source of moral principles.

**Significance:** Widespread differences concerning religion in public schools, Bible-reading, and reciting of the Lord's Prayer exist among many groups, including churchmen. A poll taken among Methodist bishops by the *Christian Advocate* [see *Bishops*



*Not Excited Over Decision*, July 19, 1962, page 24] and *TOGETHER* [see *Court's Prayer Decision: Good or Bad?* September, 1962, page 11] following the regents' prayer ruling indicated anything but unanimity of opinion. In the main, the bishops thought the court could not have ruled otherwise.

- In Congress, the reaction was immediate, with 40 proposed constitutional amendments introduced in the House of Representatives, all designed to make constitutional religious exercises in public schools. Thus far, nothing has come of these legislative attempts.

- Public-school policy on religious exercises in many states would be affected if the Supreme Court should rule out Bible-reading and use of the Lord's Prayer. Thirty-three states have some form of religious practices in their public schools. But Bishop Edwin E. Voigt of the Illinois Area points out that the Illinois Supreme Court in 1910 upheld a law forbidding religious exercises in the schools of that state.

- The issue is complicated by the fact that Christian practices are not all that is involved. It is foreseeable that minority faiths also could be affected.

During arguments on the two cases, Chief Justice Earl Warren raised a question about Hawaiian schools having a Buddhist majority. "Do you say that in schools of that kind it would be proper to have a Buddhist ceremony and have all Christian children participate in it or have their parents request they be excused?" he asked.

Soon after the Chief Justice's remarks, a Buddhist member of the Hawaiian state legislature introduced a bill to eliminate Christmas and Good Friday from the list of legal holidays. This bill is given little chance of passage, but it is to be noted 100,000 of Hawaii's 632,000 people are Buddhists.

- If the U.S. Supreme Court should rule against Baltimore and Pennsylvania, it is apparent that churches and parents must assume greater responsibility for teaching children religion, with the duty devolving principally upon the home. As Bishop Aubrey G. Walton of the Louisiana Area commented after the Regents' Prayer ruling:

"I am disturbed that so many of our people do not pray at all, at home or at school. I think a deeper understanding of prayer . . . and the more diligent practice of the presence of God through prayer . . . will greatly offset any disadvantages which accrue because of this decision."

### **Dr. Roy L. Smith Dies**

Dr. Roy L. Smith, 76, whose *Little Lessons in Spiritual Efficiency* have appeared regularly since 1956 in *TOGETHER*, died in San Bernardino, Calif., April 20.

(Word of Dr. Smith's death came just as his article for this issue, *Looking for the Perfect*, page 11, went to press.)

The former editor of the *CHRISTIAN ADVOCATE*, author, and Methodist minister suffered a heart attack as he was preparing to drive to the First Methodist Church in Glendale, Calif., to fill a preaching engagement.

Burial and funeral services were held April 25 at Nickerson, Kans.

### **Report Progress in Talks on Proposed Union of Churches**

Talks on possible union of The Methodist Church and other Protestant denominations are progressing.

Bishops Glenn R. Phillips, Denver, Colo., and Reuben H. Mueller of Indianapolis, Ind., chairmen of the Methodist and Evangelical United Brethren Commissions on Church Union, following a joint meeting in Cleveland, Ohio, announced the creation of five committees to devise a plan which could be the basis for merger of the two denominations.

Bishop Phillips, who also represents the Methodists in talks on the proposed merger of the Methodist, Protestant Episcopal, United Presbyterian Church in the USA, United Church of Christ, Disciples of Christ, and Evangelical United Brethren denominations, says "noticeable progress" has been made in this movement.

The EUB-Methodist commissions reported there are no insurmountable obstacles to union of the two churches. The executive committee of the joint commission will consider a name for the united church, representation on boards and agencies, tenure of bishops, methods of designating conference superintendents, and forms of administration.

The two commissions will meet in Nashville, Tenn., September 19-20. They will draw up a statement of principles for a plan and a basis of union by the time of the General Conference of The Methodist Church in Pittsburgh, Pa., April 26, 1964.

Pending favorable action by the Methodist General Conference, the joint commission will complete a detailed plan for union to be submitted to the EUB General Conference in October, 1966.

If EUB approval is given, the plan and basis of union would be submitted to the annual conferences of the two churches. If approved by them, the proposal would go before the 1968 Methodist General Conference. It is expected the EUB General Conference will call a special session at the same time and the 1968 Methodist General Conference could become the uniting conference.

The talks on the proposed union of the six denominations, the so-called Blake-Pike proposal, have reached the stage where participating delegates have been asked to get authority from their respective churches to begin preparation of a plan of union. No time was set, however, for the actual preparation of the plan. The conferees now are ready to face the issues which have separated the churches in the past. These involve the ministry, the creeds, liturgical practices, confessions, and the doctrine of the Sacraments.

### **Methodist Student Summer Service Projects Scheduled**

Again this year, Methodist college students have the opportunity to participate in church-service projects.

Students have been afforded these opportunities for 15 years. The Methodist Student Movement is sponsoring the program in collaboration with the Methodist Boards of Missions, Education, and Christian Social Concerns.

Projects available to students are: Alaska work camp, Mexico work camp, Hawaii leadership-training project, New York inner-city project, Wisconsin lay institute, students-in-industry project in Atlanta, Ga., and students-in-government project scheduled to be held in Washington, D.C.

### **Methodists in the News**

**Dr. Jack S. Wilkes**, minister and president of Methodist-related Oklahoma City University, elected mayor of Oklahoma City, Okla.

**Dr. William M. Shear**, professor of political science at Alaska Methodist University, named one of America's 10 "Outstanding Young Men of the Year for 1962."

The **Rev. Roberto Escamilla**, pastor of Emmanuel Methodist Church, Austin, Texas, cited by the Texas Council of Churches for outstanding humanitarian work.

The **Rev. Julian S. Rea**, a Methodist minister now living in Pine Hills, Fla., after 39 years as a missionary in Mozambique, awarded Boston University's "Alumni Citation of Honor."



## UPCOMING EVENTS

Of Interest to Methodists Everywhere

### JUNE

- 2—Pentecost (Whitsunday) during which every Methodist church will receive new members as part of Aldersgate Year observance.
- 4-5—General Board meeting, National Council of Churches, Denver, Colo.
- 9—Methodist Student Day and Trinity Sunday.
- 15-23—Annual Furloughed and New Missionary Conference, Greencastle, Ind.
- 16-22—National Conference of Methodist Student Movement, Ohio Wesleyan University, Delaware, Ohio.

## Methodist Investment Fund Exceeds \$5 Million Mark

The three-year-old Methodist Investment Fund has \$5,046,995 in investments and reserve, Treasurer George L. Hergesheimer said in an announcement.

Mr. Hergesheimer said, "The investments in January and February (\$471,703) represent probably the largest total received in any comparable period since the fund was established. This indicates two things. First, that Methodists seem determined to meet the tremendous challenge of church extension and second, that our church people have confidence in the fund as a secure place for their investments."

## Methodism Grows in Hawaii

Hawaii is second only to Puerto Rico as the fastest-growing area in The Methodist Church. In 1962 Hawaii showed a 4 percent increase in

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### TOGETHER

JUNE, 1963

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DR. ARTHUR J. MOORE, Past President, Council of Bishops, The Methodist Church: "It would appear that common justice would provide some form of hospitalization policy available to non-drinkers only. This, I understand, has finally been done. I applaud this principle and wish the idea every possible success."



DR. FRED P. CORSON, Bishop, Philadelphia Area, the Methodist Church; President, World Methodist Council: "I have studied the Gold Star Total Abstinens Hospitalization Plan and believe it to be sound from an insurance standpoint. A selected risk insurance policy for total abstainers only should bring down the cost of hospital insurance considerably."



HON. FRANK CARLSON, United States Senator, Kansas: "I am delighted that Arthur DeMoss has worked out a plan to provide hospitalization for non-drinkers at reduced cost. I would urge those concerned about their financial security to take advantage of this excellent opportunity."



LYNN BURKE, Olympic and World Swimming Champion: "Neither I nor any other champion I know drinks. My father, along with other coaches, forbids his contestants to drink. Of course, I highly recommend the Gold Star Hospitalization Plan for non-drinkers."

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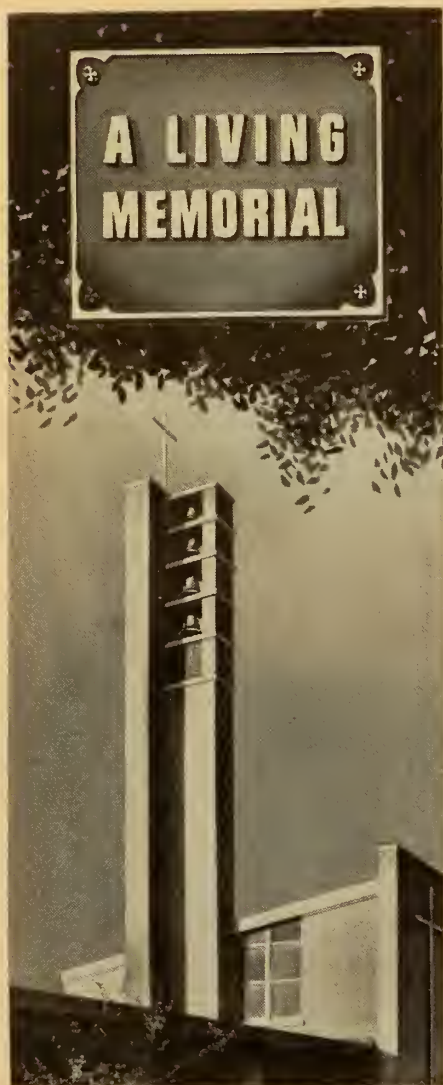
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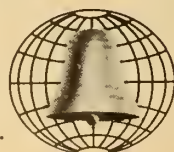
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membership over 1961, while Puerto Rico had a 6 percent gain.

Over the last nine years, Hawaii has had a 48 percent increase in membership, while nationally Methodism has averaged slightly more than 1 percent for more than a decade.

In one of the principal actions taken at the annual meeting of the Hawaii Mission, delegates vigorously denounced proposed legislation to legalize gambling in Hawaii.

### Family Life Session Date Set

The fifth National Methodist Family Life Conference will be held October 14-16, 1966, in Chicago's Conrad Hilton Hotel.

The conference, held once every four years, is sponsored by the General Committee on Family Life.

Some 3,700 delegates and visitors attended the fourth national conference in Chicago in 1962.

### Select Speakers for 1964 General Conference Sermons

Six speakers have been chosen to deliver the sermons during the afternoon preaching hours at the 1964 Methodist General Conference in Pittsburgh, Pa.

Dr. J. Otis Young of Chicago, general program chairman for the conference, has announced three parish ministers, a college president, and two seminary professors will speak at the services in Pittsburgh's First Presbyterian Church, not far from Civic Auditorium where conference business sessions will be held.

The afternoon preachers will be: the Rev. Robert A. Raines of the First Methodist Church, Germantown, Pa.; Dr. J. Wallace Hamilton of the Pasadena Community (Methodist) Church, St. Petersburg, Fla.; Dr. Chester A. Pennington of Hennepin Avenue Methodist Church, Minneapolis, Minn.; Dr. Earnest A. Smith,

## They Are Methodists, Too!

**Y**ES, there are Methodists in Yugoslavia! Though their number is small, their spirit is strong. Yugoslavian Methodism has suffered much during the wars in its 66-year history.

The first Methodist preacher was called to Vojvodina in northern Yugoslavia (then a part of southern Austria-Hungary) in 1897 by a temperance society called Blue Cross. The work of the Rev. Robert Möller was so successful that in 1900 the Rev. Otto Melle, a German Methodist missionary, was sent to organize a new district among the Germans and Hungarians.

Methodism was seriously threatened at the beginning of World War I when most of the pastors were drafted and much property was destroyed, but a new generation of ministers took over and carried on the work.

The German occupation in World War II brought almost complete de-



*Three Methodist women show off colorful Slovak national costumes.*

struction to Methodism in Yugoslavia. When the defeated Nazi troops retreated, almost all the German-speaking people fled to Austria and Germany. They feared retaliation by the Yugoslav Communist government for offenses of which they were innocent.

Five Macedonian ministers remained in the south and only the Rev. George Sebele in the north. The remaining Germans were put into concentration camps until 1947. Mr. Sebele supervised Methodist work in Novi Sad until his death on November 5, 1955.

"Brother Sebele, a true and beloved servant of the Lord, never grew tired of serving his Master," said Methodist Bishop Ferdinand Sigg of the Geneva Area.

Today, through other dedicated Christians like Mr. Sebele, Methodism is growing in Yugoslavia. [For other work, see *Methodist Europa*, page 35.]



*The Methodist Church in Raklis—a village in Macedonia province, in the southern part of Yugoslavia.*



president of Rust College, Holly Springs, Miss.; Dr. K. Morgan Edwards of the Methodist-related Southern California School of Theology, Claremont, Calif.; and Dr. Albert C. Outler of Perkins School of Theology, Southern Methodist University, Dallas, Texas.

### Student Day Offerings Fall Short of Needs

Methodist Student Day offerings have been insufficient to provide for expansion of the Student Loan Fund and Methodist scholarships.

Dr. William H. Vaughan of the Methodist Board of Education has completed a 10-year study which shows that offerings from three jurisdictions do not even cover the cost of scholarships in their jurisdictions. Offerings from the other three jurisdictions provided for scholarships but left little for expansion of loan fund.

Dr. Vaughan pointed out that the jurisdictions giving the largest offerings received the largest amounts in student loans and scholarships.

Whereas, 10 years ago offerings exceeded scholarship disbursements, in 1962 the total receipts fell short of the outlay.

Totals for the six jurisdictions were: offerings, 1953—\$165,574.76, 1962—\$228,753.02; scholarships, 1953—\$134,391.77, 1962—\$243,131.78.

### Calls for End to Pro Boxing

Methodist Bishop John Wesley Lord of the Washington Area has called for an end to professional boxing.

Commenting on the death of boxer Davey Moore in a championship bout in Los Angeles, Bishop Lord declared: "The moral conscience of the American people has been violated by the useless slaughter of another American citizen in the prize ring.

"Surely this is a high price for 'recreation' and it is time an enlightened citizenry demanded the end of this brutal 'sport' with its close relationship to the underworld."

### CENTURY CLUB

One more Methodist has become a member of TOGETHER'S Century Club. She is:

Mrs. Belle A. Haines, 100, Keyser, W.Va.

The names of Methodists who are 100 or older will be listed as they are received. When sending nominations, please give the home address, birth date, and church where the nominee has membership.

**WE REJOICE . . .** World Service giving this year is ahead of last year and we are grateful to you for your part in writing this record.

We would remind you that with an income averaging  $\frac{1}{3}$  of a cent a day per Methodist, your World Service Boards and Agencies have by the leading of His spirit, brought miracles to pass . . . In over 40 nations on five continents, as well as here on the home field, in the name of Jesus Christ, World Service has brought food, healing, Christian education and spiritual leadership.

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## How Many Hours can a Minister Squeeze Out?

Ministers as a group are probably healthier physically and mentally than most people. But items like these continue to appear in our national publications. *Virginia Minister Confined in Mental Institution. Pennsylvania Clergyman Cracks Under Emotional Strain.* Here—there—and all across the country growing numbers of ministers are breaking down.

### Why does it happen?

Night and day, there are 168 hours in anyone's week. Our ministers get no more than the rest of us. Yet one congregation that surveyed itself learned they expected 82 hours of work from their minister in one week—49% of his total time!

### And this is not an isolated instance!

Many ministers work 70 hours and more for their congregations each week. They have to do it in order to keep up the functions of their jobs. A Yale Divinity School professor of theology enumerates these six functions:

#### FUNCTIONS OF A MINISTER

#### DUTIES

PASTOR.....	Sow spiritual well being among the congregation.
PREACHER.....	Deliver sermons that give guidance in the relationship of God to man.
PRIEST.....	Administer sacraments and perform weddings and funerals.
TEACHER.....	Direct church's religious education program.
ADMINISTRATOR....	Responsible for church finances and physical upkeep.
ORGANIZER.....	Provide the spark for church groups, fund drives and special events.

A group of Methodist ministers found that most of them used more than 15 hours a week in pastoral visiting. They put about the same amount of time into preparing sermons, conducting services, attending church meetings and general study. Church business required from five to 14 hours and counselling five hours or less.

That's how a minister can so easily put in a ten-hour, seven-day week. If you allow him eight hours of sleep at night with four hours in which to eat, bathe, dress, etc., he has used up 22 of his daily 24.

He then has two hours a day for himself. What shall he do with them? Go shopping for a pair of shoes he needs? Take his son to the dentist? Volunteer to serve on a civic committee he favors?

How about the man himself? Does he have enough time to keep abreast of current events, take in a ball game, play golf occasionally or give proper attention to a reading program?

A minister is only human. He gets tired and worn out just like the rest of us. But he's more likely to "run his battery all the way down" because of the long hours we require from him.

He needs time to "regenerate" himself—time to rest his tired body and unwind his busy mind—time to partake in



private devotions. This means time for self-improving study—time for a quiet moment of conversation with his wife—time to romp with his hop-scotch girl and his kite-flying boy.

All of these refresh him physically, mentally and spiritually. And remember, the better man he is, the better minister he can be.

Your minister didn't dedicate his life to your church because it was going to be an easy job. But to do what he must as well as a man can do, he needs help from you, as a lay leader or member of his congregation.

### And what can you do?

You can willingly take an active part in fund raising drives, visitation and evangelism, recruiting church school teachers and other acts of stewardship. The time you give can be of enormous assistance to your minister in performing his functions as an administrator and organizer. It's up to you to see that there is a balance between the time you ask of him and the help you give to him.

A GENERAL COMPARISON OF WEEKLY HOURS		
	Minister	Layman
Work	70	40
Bodily Maintenance (sleeping, eating, etc.)	70	70
Remaining (for self-improvement, family, household tasks, leisure, etc.)	28	58
TOTAL	168	168

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# Looking for the Perfect

By ROY L. SMITH



A SPLENDID family moved into our city a year or more ago, and as soon as they were comfortably settled, they began looking about for a church home.

"We were pretty active in the church back east," the man said to the first pastor to call. "But we want to wait a while before we put our letters in anywhere. Choosing a church home is delicate business, and we do not want to make any mistakes. We have some pretty high standards, I guess."

They continued looking around. The nearest church of their own denomination was "too formal." A cozy little congregation down the street was "too conservative." In another, they found the music on a "pretty poor level." The preacher at still another church was very "interesting" and the music was "all one could ask for"—but "the people were the coldest outfit you ever saw; not one person ever spoke to us."

Thus, one by one, the neighborhood churches were eliminated, and the family began attending the big downtown churches. There they found the greeters at the doors "professional." The order of worship was "different." The church school was "too far away for the children."

Then one day the father of the family had an uncommon attack of common sense. He suddenly became aware of the fact that they were allowing their critical attitude to rob them entirely of a church home.

If a period of prolonged illness had robbed them of their church, they would have considered themselves extremely unfortunate. If they had been transferred to a foreign country having no churches, they would have felt themselves terribly deprived. If they had been compelled to live among people who could not speak their language, they would have considered it as a grave misfortune.

But they had robbed themselves of their church life; they had cut themselves off from the spirit of worship; they had lost the best out of their Sunday mornings—all because they had assumed the right to be critical. In fact, they had developed an inner mood that doomed just about

any service; they had alienated their own spirits against the appeals of the Holy Spirit. The simple truth was that thousands of others, just as devout and just as sincere, were finding what they were looking for in the identical places where they missed it.

"Let's be sensible about this thing," the father said to the family at dinner that evening. "We have been hunting this city over hoping to find a perfect church, and it is not here. As a matter of fact, it is nowhere to be found. For every church is made up of the kind of people we are. We know we are not perfect, and a perfect church cannot be made out of imperfect people. We will find imperfections everywhere."

"I remember that back east, in the old home church, I never spoke to a stranger. I just assumed that everyone knew everybody else, and that no one needed to speak to other people. I never moved over to let a stranger in the pew, for everyone had a pew, and it was not necessary. Your mother did not sing in the choir because we did not think she was especially needed."

"Because we were comfortable, we became selfish."

"We never invited anyone to go to church with us, and for that reason it never occurred to us that there were any strangers in the house of the Lord."

"Now I am proposing that we join the little church of our denomination. They are a pretty good outfit. And because we have been able to see their faults, maybe we can help them correct those same faults. At any rate, let's pool our imperfections. There are plenty of imperfect people there—we'd feel at home in no time."

That father's advice was very clever, and very right. If all the people in the churches were perfect, there would be little need for churches. There would be so little for them to do. It's because we are all imperfect that we have need of the churches.

At this point something very interesting occurs. As we pool our imperfections, we also pool our strengths.

That makes it a better church for everyone.

# Will BRITAIN *Separate* Church and State?

By **GEORGE THOMAS**

Member of Parliament;  
Past President, British  
Methodist Conference



Mr. Thomas

HOUSE OF COMMONS,  
LONDON, ENGLAND

A veritable hurricane of change is blowing through Great Britain's ecclesiastical circles. After enjoying its centu-

ries of power and privilege as the established Church of England, the Anglican communion has tentatively declared itself willing to accept disestablishment if and when British Methodism accepts its conditions for reunion.

Establishment has given great prestige to the Anglicans. The monarch of Great Britain is titular head of their church. As primate of all England, the archbishop of Canterbury has a right (which is invariably claimed) to conduct the coronation service according to the ceremonial of the Anglican faith.

Enormous political and social influence is attached to the office of archbishop of Canterbury, for he is the principal religious adviser to the Queen and to the government. When King Edward VIII (now the Duke of Windsor) was forced to abdicate December 11, 1936, the then archbishop played a leading part in the dramatic backstage negotiations.

Clergy of the Church of England have precedence over all others on national and civic occasions. Every national religious service is con-

ducted in an Anglican cathedral.

The political power attached to establishment is reflected in the right of Anglican bishops to serve as members of the House of Lords, where they share in the government of the land. No other British church is allowed this opportunity.

Despite the extraordinary privileges it enjoys by comparison with other churches in Great Britain, the Anglican Church suddenly has become restive. Even the Primate talks challengingly of disestablishment as a possible course for the church to follow.

The truth is that an established church is inevitably a prisoner in a golden cage. Parliament—and not the Church Assembly—has the last word in questions of Anglican doctrine and dogma, as volcanic debates on the *Prayer Book* proved in 1927 and 1928.

Ever since 1662, the *Book of Common Prayer* has been linked to the Act of Uniformity, and it can-

not be changed without Parliamentary approval. This is humiliating for Anglicans, particularly because non-Anglicans are a majority in the House of Commons. (However, after Parliament voted down the proposed revision of the *Prayer Book*, bishops for more than 30 years have ignored that Parliamentary action by instituting the changes in their dioceses.)

In 1919, Parliament sought to placate the Church of England by passing an "enabling act" giving the church a greater measure of autonomy but reserving for itself nonetheless the ultimate right of veto. Ever since then, the Church Assembly (roughly equivalent to the Methodist General Conference in America) has submitted proposed church legislation for consideration by Parliament's Ecclesiastical Committee, of which I am a member. Members of the House of Lords and of the House of Commons sit together to consider the

*Close ties of the Established Church with the British government are symbolized as bishops give homage to Queen Elizabeth II.*





church proposals. If constitutional questions are raised, it is not exceptional for the Ecclesiastical Committee to refer the measure back to the Church Assembly for further consideration.

Such irritating constitutional checks on questions of Anglican doctrine and discipline are matched by other serious handicaps which are increasingly resented.

The Anglican Church does not have a free hand in choosing its bishops. When a vacancy occurs, the prime minister consults the archbishop of Canterbury (or the archbishop of York), who usually submits some names. The prime minister himself may have his own nominee. He then submits a name to the sovereign, who forwards the selection to the diocese. This choice invariably is accepted by the clergy.

However, under British law, the dean and chapter (clergy) may refuse to elect the royal nominee, and the archbishop may refuse to consecrate him, although this never has occurred. Nor has a prime minister overridden an archbishop's advice.

Political patronage often has been reflected in these appointments. It has not always been easy to reconcile divine guidance with the choice of the politician. It has been charged often that evangelical priests are not elevated to the bishop's bench. And patronage is a factor in appointing rectors and vicars of prestige churches. Because the ordinary citizen is not blind as to how establishment works, the Anglican Church has often suffered by its links with the government.

A few years ago, the prime minister of the day told me one day, "I nominated three bishops this morning." It so happened that he was an Anglican. But, suppose a prime minister were a Roman Catholic, Nonconformist, Jew, agnostic, or even an atheist! All these are well represented in the present Parliament.

The leader of the Opposition today is Harold Wilson, a devoted Congregationalist. Should he be prime minister after the next general election, he then will be

# The Debate Lies AHEAD

RELIGION in the British Isles is in trouble. Church attendance has dwindled since World War I. Observers report that about 10 percent of the people now go to services.

The Methodist is the largest "free church" in England, its adult membership of 723,000 being double that of Baptists and Congregationalists combined. But British Methodism has been losing about 3,000 members yearly. The Church of England has some 27 million baptized members, making it far and away Great Britain's dominant church body. But it is not growing.

Such facts are in the minds of Britain's Protestants as they study proposals for merging Anglicans and Methodists into a new church, with the suggested name the Church in England. It is not imminent.

The plan is the product of many conferences since 1956 of a commission of 12 Anglicans and 12 Methodists. All Anglican members and eight Methodists approved, but four Methodists registered strong dissent. The plan proposes:

*Preliminary Step A.* Official consideration of the plan for two years by each church, with all members becoming familiar with it.

*Preliminary Step B.* Discussion of the plan in 1965 at annual sessions of the British Methodist Conference and the Church of England. If both church bodies endorse it, on to . . .

*Stage 1.* A three-year trial period during which British Methodists and Anglicans would move toward full communion (not merger)—intercommunion.

*Stage 2.* A service of reconciliation in 1968, at which the two bodies would give full recognition to each other's ministers. British Methodists would select bishops for the first time in their history [see *British Methodism Is Different*, July, 1959, page 24]. Both churches would remain independent.

*Stage 3.* A process of growing together, with joint assemblies to discuss policies and practices.

*Stage 4.* Full organic union at a uniting conference.

A high hurdle to union is the Anglican doctrine of "historic episcopacy." Methodists generally hold that an unbroken line of bishops in "apostolic succession" is, in the words of Methodism's founder, John Wesley, "a fable, which no man can or ever did prove."

Professor C. K. Barrett, professor of divinity in the University of Durham and one of the four signing the minority report, declares, "The historic episcopacy is historically indefensible and theologically calamitous." He is fearful of what will happen "to the Methodist Jonah in the Anglican whale."

Not so Dr. Harold Roberts, chairman of the Methodist representatives on the Unity Commission, and past president of the British Methodist Conference. Writing in the *Methodist Recorder*, he thinks the majority of Anglicans share Methodist doubts on apostolic succession. "The historic episcopate," he believes, "has been used by God as a focus of unity and continuity." Dr. Roberts admitted that "radical adjustments are demanded of Methodists" in the proposal.

Closely related to the episcopacy problem is the relationship of the proposed new church with Methodism in America. As Mr. Thomas points out, the problem would level off if American bishops were recognized as equivalent in authority to Anglican bishops.

Certain it is that no change is imminent.

"Perhaps in 20 to 50 years, we hope to achieve full organic communion (merger) as the result of gradually growing together," says Dr. Eric W. Baker, a member of the Unity Commission, secretary and past president of the British Methodist Conference, and a vice-president of the World Methodist Council.—YOUR EDITORS

in the anomalous position of advising the Queen on who should be promoted to the Anglican bishop's bench.

The British sovereign, of course, is required to be an Anglican.

The British electorate, which prides itself on its political maturity, certainly will not be influenced in the choice of a prime minister by the particular religious convictions of the rival candidates.

Anglicans cannot enjoy the fruits of establishment without paying a high price. They must swallow their pride and submit every proposal for a revision in Anglican canon law for approval by members of Parliament who do not belong to the Church of England.

Imagine, in America, the General Conference of The Methodist Church submitting its doctrinal pronouncements for approval by the U.S. Congress! Even more imagination is necessary to think of the White House nominating Method-

ist bishops. Yet that would approximate the price the Church of England has paid for centuries to keep its pre-eminence in national life.

It must be remembered that when the present relationship between Parliament and the Church of England was first set up, everyone in the House of Commons was an Anglican. No others were admitted! Only after a severe and prolonged fight did Roman Catholics and Nonconformists gain equal rights to serve in Parliament alongside Anglicans.

In the Britain of 1963, dedicated Christians are in a minority. Religious battles of long ago seem sterile to a generation that hardly knows what deep convictions separate the various churches. Crude materialism blatantly challenges Christian values in Great Britain as much as it does anywhere else in the world.

Suffocating indifference to Chris-

tian belief, widespread throughout the nation, has stirred the conscience of Britain's religious leaders. The Church of England is not alone in her current heart-searching about her place in national life.

The British Methodist Conference resolved some years ago to enter into talks with the Anglicans to promote intercommunion between the two churches. The report issued this spring by a study committee representing both denominations, and favoring eventual merger of the British Methodist Church with the Church of England, has raised issues which will rock both the Methodist Church and the Anglican Church for years to come.

Proposals to be considered during the next two years involve a service of reconciliation in which the clergy of both churches would participate.

Methodist ministers would kneel before an Anglican bishop who, after laying hands on the head of each one, would say, "We receive you into the fellowship of the ministry in the Church of England. Take authority to exercise the office of priest, to preach the Word of God, and to minister the Holy Sacraments among us as need shall arise and you shall be licensed to do."

Anglican priests, similarly, would kneel before the Methodist minister who would use the same formula but substitute the words "Methodist Church" for "Church of England" and "minister" for "priest."

Controversy already has divided Methodists into two camps: those who see this service of reconciliation as an act of ordination, and those who do not. This is going to prove a distressingly dangerous point of disagreement.

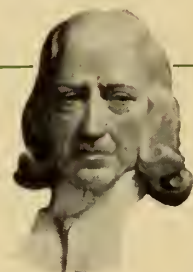
A further controversial condition that must be met before intercommunion is acceptable to the Anglicans is the acceptance by Methodists of the "historic episcopacy." In *John Wesley Completes a Decision* [TOGETHER, February, page 26], Wesley is quoted as saying he believed himself to be a "scriptural *episcopos* as much as any man in England or Europe." Wesley's encounter with bishops who were anything but saintly led to his forth-

## 'A Glorifying Peculiar to Us'

*This statement by John Wesley is significant because it was written four years after the Methodist Episcopal Church was founded in America as a church at the 1784 Christmas Conference in Lovely Lane Chapel in Baltimore, Md.*

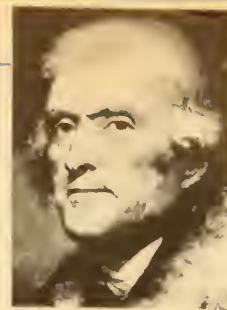
"There is no other Religious Society under heaven, which requires nothing of men in order to their admission into it, but a *desire to save their souls*. Look all around you, you cannot be admitted into the Church or Society of the *Presbyterians, Anabaptists, Quakers*, or any other, unless you hold the same opinions with them, and adhere to the same mode of worship. The *Methodists* alone do not insist on your holding this or that opinion, but they *think* and *let think*. Neither do they impose any particular mode of worship, but you may continue to worship in your former manner, be it what it may. Now I do not know any other religious society either ancient or modern, wherein such liberty of conscience is now allowed, or has been allowed since the age of the Apostles! Here is our glorying, and a glorying peculiar to us! What Society shares it with us?"

—JOHN WESLEY, *May 18, 1788*





# State Churches, Then and Now



Thomas Jefferson

THE VEXING problems of alliance between church and state date back to Constantine the Great's Edict of Milan in 313, giving Christianity legal standing in the Roman Empire. In 380, Emperor Theodosius decreed Christianity the empire's official religion.

After the sack of Rome in 410, the Christian church stepped into the governmental vacuum, and later welded itself to the states.

The Protestant Reformation broke the shackles in many places, but in others transferred the linkage from the Roman Catholic Church to Protestant denominations. Through the centuries, many Protestant bodies freed themselves from such ties until today there are few established churches.

There probably is no better illustration of the state-church drawbacks to Protestantism than the case of the Church of England. King Henry VIII in 1531 severed the ties with Rome. He did not set up a new church, but nationalized Christianity in his realm. Resolved to prevent another bloody civil War of the Roses, Henry

sought to unify England as it never had been united before. He opposed the papacy because of its ties with rival Spain.

England was torn by civil strife during the Reformation, with political rivalries and religious differences intertwined. Papists and extreme Protestants struggled for control before middle-ground forces won. Then the crown strove to compel adherence to the established faith as patriotic.

At first only Roman Catholics were considered subversive, but later all who believed in religious liberty were suspect. Political abuses multiplied as insiders schemed to benefit selfishly from church influence. Even in John Wesley's day, superpatriots sought to use the church to squelch cries for justice.

Among the established churches today, besides the Church of England (Anglican), are the Lutheran Church in Norway, Sweden, and Finland; the Roman Catholic Church in Spain, Italy, Bolivia, and Peru; and the Orthodox Church in Greece and Bulgaria. The Church

of Scotland (Presbyterian)—once established—has severed its state links while continuing as the Scottish church of Britain's monarch.

Some persons forget that there once were established churches in the United States. This was true of the Congregational Church in New Hampshire until 1817, Connecticut until 1818, and Massachusetts until 1833. The Church of England was so recognized in New York State until the Revolutionary War, and in Virginia until 1786.

Thomas Jefferson, author of the Virginia statute disestablishing church and state, cited in his epitaph the three accomplishments of which he was most proud:

"Author of the Declaration of Independence, of the Statute for Religious Liberty in Virginia, and Founder of the University of Virginia."

right denunciation of apostolic succession as "a fable which no man ever did or can prove."

Since British Methodists have no bishops, they are understandably cautious about entering into an episcopal system of church organization. Those Methodist representatives who accepted the majority report favoring ultimate merger (a minority report rejects the proposed plan) were willing to accept the episcopacy if assurance is given that there will be no interpretation making episcopal ordination essential or episcopal succession an exclusive channel of the grace of God.

If the majority proposals are accepted, it will be necessary for those Methodist ministers selected as bishops to undergo a further consecration to this office. Since there is a sharp cleavage of opinion about whether or not British Methodism is virtually being asked to accept the doctrine of apostolic succession, it would be sensible for English bishops to be inducted into office

by American Methodist bishops—not by Anglican bishops.<sup>1</sup>

The current president of the World Methodist Council is Bishop Fred P. Corson, of Philadelphia. Why not let him or his successor be the presiding bishop at our induction service? A gesture of this sort would prove beyond a peradventure that the Anglican Church respects our ordination as valid.

The ceremony of an Anglican bishop laying hands on each Methodist minister's head is so uncommonly akin to reordination that it is wide open to misinterpretation. The majority signatories to the merger recommendation make it clear that they do not regard the service of reconciliation as a reordination service, so it should prove acceptable to them that our American bishops should bestow their blessing if we accept episco-

pacy. This would be proof of Anglican acceptance of Wesley's ordination of Francis Asbury and Thomas Coke, America's (and Methodism's) first bishops.

If the status of American Methodist bishops should prove unacceptable to the Anglicans for consecration of a British bishop, a very serious problem would arise.

The aim of the present proposals are twofold: (1) intercommunion; (2) *union in one church*. As both the Anglicans and the Methodists belong to worldwide communions, the repercussions will be enormous. If the ordination of Methodist ministers anywhere in the world is called in question, unity with the Anglicans would have been purchased at a very high price.

Nevertheless, it is clear that the momentous concessions called for from British Methodists in the first stage of these proposals must be examined on the assumption that a complete merger of our two churches will ultimately take place.

<sup>1</sup> American Methodists follow John Wesley in his belief that a bishop is a clergyman assigned a functional role, and is not a member of a specific "order." [See *It Has the Seal of God's Approval*, February, page 26.]—Eps.



MIDMONTH  
POWWOW

# Readers Talk Back!

JOHN WESLEY'S heart should be warmed anew this Aldersgate Year by the response of you readers to Norman Nadel's *I Married a Methodist* [March, page 18].

After pointing out that Judaism emphasizes the sanctity and solidity of marriage, he wrote that neither he nor his wife tried to convert the other, but shared Judaism and Christianity, and exposed their three children to both without trying to commit them to either religion, while encouraging tolerance of all faiths.

Because of the extraordinary response, we are sharing a sampling of the letters we have received. In the traditional wedding month of June, it is gratifying to know that Methodists are alert to the problems inherent in interfaith marriage.—Eds.

## A Mockery of the Resurrection?

HOWARD E. GREGORY  
Tacoma, Wash.

Some of Mr. Nadel's statements are contrary to the basic tenets of Christianity. He says, for example, that it does not matter which faith his children adopt.

It makes no difference what religion a man espouses? Are all equally true and valid for salvation? What nonsense from the Christian viewpoint!

Christianity is the only religion through which the way of salvation is made known. Although all men are the children of God, we do not believe their religions equal to Christianity.

What a mockery was the Crucifixion and the Resurrection of our Lord if it made no difference!

## She Married a Jew, Says 'Amen'

MRS. B. N. FRANK  
Bethesda, Md.

My husband is Jewish and I am a Methodist. As I read the Nadel article, I found myself saying, "Me too!" to almost everything.

We have been married 22 years, and our love deepens with every passing year. I have heard of only one Protestant-Jewish divorce, but know quite a number of Jewish divorces and Protestant divorces.

My husband and I have triplet girls, 16½ years old, and a boy almost 2. The girls have been exposed to both

Christianity and Judaism, have learned more about each than I knew at their age, and have respect for each religion. My husband and I have not tried to force our religion upon each other. My closest friends are Jewish, but I attend a Methodist church.

## The Other Side of the Story

CHARLES D. PATTERSON, Pastor  
North Liberty, Ind.

A few years ago, while I was serving an Indianapolis church, a woman told me in an emotion-filled voice:

"About a year ago I married a Jew—good looking, educated, prosperous, devoted. He is kind to me, and provides well." Then through tears, she added: "Christmas brings others 'tidings of joy'; but my marriage has taken away all that Christmas and Easter ever meant to me. I cannot sing *Joy to the World, the Lord Is Come* for that would be an offense to my husband. We have no Christmas music. All the joy seems to have gone from my life."

Is that the joyless prospect you want to hold out to Methodist young women?

What *I Married a Methodist* seems trying to prove is that being a Christian does not matter. The Nadel children have no religion.

In saying that Hinduism is as good as Christianity, the article intimates that all the mission work to win souls for Christ is a waste of time and money. As a former missionary to India, I cannot believe this is so.

## 'Christianity More Than Ethics'

A. C. JOY  
Decatur, Ga.

I was disturbed by Mr. Nadel's reiteration of the idea that, ethically, Christianity and Judaism are the same. It's true, of course—but there is much more to Christianity than ethics. Christianity is founded on the fact that Jesus Christ, the Son of the Living God, gave his life as a substitute for my death.

Without Christ, there is no Christianity.

## Free Thought Not Enough

MRS. HELEN JACKSON  
Washington, Iowa

Evidently neither parent believes in Christ, so they have not taught the children that the only way of salvation is through belief in him. Our faith rests upon Jesus' challenge to Peter: "Who do you say that I am?" (Mark 8:29).

Good moral precepts are not enough. To believe whatever we choose and then live accordingly is not the teaching of Christ.

## Would Have Shocked Moses

GUS HERR  
Humboldt, Nebr.

Mr. Nadel wrote that he and his wife exposed their children to two great religions, then waited for them eventually to choose what suits them.

This is neither Christian nor Jewish practice. It was never advocated by Moses or the prophets, by any New Testament teachers, or any other educators of ancient or modern times.

I cannot agree with Dr. David R. Mace's analysis, either [*Why the Marriage Escaped the Rocks*, March, page 20]. He says the Nadel's are "mature, flexible, idealistic persons." They are too flexible. He says they handle the situation wisely. Their method would be considered unwise by any standard of elementary education. Dr. Mace says Martha and Norman were "willing and able to forego marriage." This is conjecture, because it really did not seem the best course. He says they "have the capacity and determination to fortify their married love . . . by refusing to



make any attempt to coerce each other." They should have been willing to teach each other, so as to agree on the vital points of one religion. Then they could have told their children, "This we believe, follow us." Every normal child looks to his parents for such guidance.

### Mixed Marriage a Challenge

HAWLEY B. LYNN, *Pastor*  
Woodland Methodist Church  
Rock Hill, S.C.

*I Married a Methodist* was a heart-warming story of two spiritually sensitive persons.

However, young persons of different faiths who think that love will win should study Dr. Mace's tests in *Why This Marriage Escaped the Rocks*.

They should note also that after 22 years, the Nadel's still must speak of their children's religious commitment in terms of the future.

Dr. Mace's tests, in brief, are:  
1. Husband and wife must be mature and flexible. 2. Both must have been reared in strong homes where there was a calm and reflective atmosphere. 3. Both must be willing to forego marriage, if necessary. 4. There must be no haste in their approach to marriage, and they must thoroughly test their compatibility and motivations. 5. Each must have capacity to fortify love with understanding and respect, and to refrain from coercing the other.—Eds.

### Was Jesus Tolerant?

RUSSELL M. CLAYTON, *Pastor*  
Avondale, Pa.

If Judaism, Unitarianism, and Hinduism all are ways to heaven, then Christ died in vain, for none of them believes that Christ is the only way.

Dr. Mace repeats the same line as Mr. Nadel. According to his analysis, we should be very tolerant. My reading of the Scriptures does not show that Jesus was very tolerant with the Pharisees because of what they believed and the way they lived.

We cannot be unequally yoked with unbelievers if we are to fulfill the will of God and live an effective Christian life.

### 'You Can't Reject Divinity'

CHARLES B. WILSON, *Pastor*  
Grace Methodist Church  
Tulsa, Okla.

I do not criticize this union between Jew and Methodist, but I ask: How can the wife be a real Methodist and hold views contradictory to Methodist beliefs?

Saint Paul exhorted that we are not

to be unequally yoked with "unbelievers." All the fine understanding in the world will not remove the barrier of Jesus Christ between Jews and Christians. There is no salvation outside a personal rebirth in Christ. It is true there is fragmentary accessibility to God through other religions, but Methodists hold that in Jesus there is the fullest manifestation and revelation of God and that only through the Son can one experience a saving relationship with the Father.

Judaism, Hinduism, and Unitarianism all reject the divinity and saviorhood of the Lord Jesus Christ.

### Happy Marriage vs. Salvation

BERTON HELEINE, *Pastor*  
Fairmount, Ill.

If this wife were a true Christian and loved her husband, she could not have refused to help him know Christ as his Savior so that he could have eternal life. Being happily married is not salvation, for many persons who do not profess any kind of religion have a happy marriage.

None of my many translations of the Bible says that it makes no difference if we are Hindu, Buddhist, Jew, or whatnot.

### They Don't Know Methodism

MRS. M. SPEAKMAN  
Sykesville, Pa.

There is a great deal more to Methodist belief than Mr. Nadel knows. I suggest that he and his wife seek a deeper meaning to their faiths, for they have barely brushed the surface.

Unless one is very sure that he personally knows the Lord, he will never see God.

### 'Christ Alone Can Save'

MRS. NELLIE FIBER  
Smithfield, W.Va.

Many people of all faiths can be happy in their way, yet not share in the divine heritage given through Christ.

Jesus died for all, Jew and Gentile, who will accept the price he paid for our redemption. He alone can save. Getting along nicely will do nothing to save us unless we accept him as Lord and Savior. Christianity is the only religion that has a Savior.

By the way, why do some Christian

*Arlene Nadel (shown with her mother) thinks her dual religious foundation is stronger than the faiths of most fellow university students.*

churches let others than Christian occupy their pulpits?

### Does Christ Matter?

JOHN T. LOCK, *Supt. of Schools*  
Laneville, Texas

After having read and reread the article, I come to the conclusion that it means *Christ does not matter*.

As Christians and Methodists, we believe that God can be reached only through his Son, the Christ. What do we have left of Christianity if we say God can be reached without Christ?

### Wife Gave Up Her Religion

MRS. L. J. CORBEILLE  
Wausau, Wis.

The Nadel's happy marriage seems to spring from the fact that, in spirit, Mrs. Nadel has embraced the Jewish religion; she is still a Methodist in name only.

If she were led by the spirit of Christ, she would not allow her children to choose their religion but would lead them to the foot of the cross.

### Their Beliefs Lack Depth

MRS. JOHN L. CALLAHAN  
Kernersville, N.C.

The amazing thing about the mixed



marriage is not that it succeeded, but that the wife who claims to be a Christian does not care what religion her children choose—even if it is an unchristian one. Religion to them is all a matter of morals or precepts, which is not Christianity at all.

Our whole concept of religion goes much deeper than morals.

## Such 'Religion' Can't Last

CHARLES M. EARLY

Norfolk, Va.

It is fine that the mother and father still are on their honeymoon after 22 years of marriage. And I appreciate that this is a fine family. But their case emphasizes why any mixed marriage

should be approached with caution.

When they have reared three children to the ages of 17, 18, and 20 with no decision reached as to "which way," it brings up the question: Following this practice, for how many generations would any religion last? That alone makes their situation appear far from perfect to me.



## A FINAL WORD FROM MR. NADEL

WHEN I wrote *I Married a Methodist*, it was for a simple purpose: to equalize (in a small way) an unequal contest.

*I Married a Methodist* spoke only for ourselves and our children. We are not experts on interfaith marriage, but we have been happily involved in it for 22 years. We are not trying to push interfaith marriage. Martha and I chose marriage because we were deeply in love.

Since the article appeared, we have been asked many questions, mostly dealing with the training and moral guidance of our children.

How were our daughter and two sons exposed to two great religions? Have they attended, with any degree of regularity, worship in synagogue or church? How does our family observe the great holy days of Judaism and Christianity? What is our family custom in the way of saying grace before meals, and bedtime devotions?

From the time they were quite small, the children attended the Methodist church where Martha taught in church school.

I sometimes attended the Sunday service, led discussion for adult groups on Judaism and related matters, wrote and told a story for the children's service each Christmas.

Not so regularly, we attended temple on Friday night for Sabbath services. My newspaper work tied me up many Friday nights.

Ours is a God-centered, personal religion. It has centered far more in the home than in church or temple. We talk about religion, explain, question, probe, study, and do not limit our awareness of Divinity to the Sab-

bath or special occasions, though we have observed the holy days.

We seldom have used traditional prayers at home. Grace, or any prayer for us, has been a simple, personal communication with God, in the words of whichever parent or child is saying it. Martha and I guided the praying when the children were small, more by example (as in saying grace before meals) than in precise directive. We avoided the "gimme" type of prayer—asking God for favors, privileges or services. We encouraged the children to direct prayer away from themselves.

The children were neither baptized nor (in the case of the boys) *Bar Mitzvah* (confirmed). Reason: both these are commitments. We believe that, especially in a mixed marriage, such commitments should be a matter of personal decision, when the young persons are ready to make it.

For us, the sacred days of Christianity and the high holy days of Judaism have great religious meaning. We have tried to teach the children not only the symbols (the Chanukah candles, the unleavened bread of Passover, the Christmas star, the Nativity tableaux), but the significance. We have presented the Christian and Jewish holidays not as evidences of conflict in faith, but as different assertions of the same Divinity.

Many of the questions about the children's religious upbringing can be answered by a statement about the way we have lived. Until the children began to go away to college and military service, I believe we did more things together than the average family. Every vacation was a family affair, as were weekend trips. And

there was adequate opportunity—then, and at home—to talk, and we were fortunate that the children always talked easily with us.

As a family, we could contemplate God and his works in the warm spring sun on awakening earth, in the sound of the wind, the leisurely explorations of the visible fish, the exhilaration of the view from lofty rocks.

Thus religion, for our children, did not orient itself firmly in the church any more than it did in either ritual Christianity or Judaism. Religion has been for us all a total experience—home and church, indoors and out.

Thus the ideas of God and service to man became linked in their minds. Brotherhood became not a term, but a specific of the children's lives. It never occurred to them that God might be Methodist or Jew or anything else. They found God manifest in their world, and thus accepted him.

People often ask if our children have felt "left out" or insecure because they have not identified with a specific religious group. The three of them say no. They've not been discriminated against, and they have felt at home in Methodist church or Jewish temple, or in any of their friends' houses of worship.

Our son, Mark, 17, a high-school senior, attends religious services with us. Arlene, 18, a freshman at Northwestern University, rooms with two girls—one Jewish, the other Protestant. They attend religious services of their own faiths—together—and visit other houses of worship.

David, 20, who joined the Air Force after a year of college and plans to finish after his tour of duty, attends religious services on his base. Sometimes he goes to a Protestant church with a girl he dates. Mark has stated that he intends to affiliate with a specific church or temple, but wants to make his own decision. Martha and I think the other two will become church or synagogue members, and useful ones, when they marry if not before. We feel sure that religion will always be a part of their lives.



# To a Daughter-To-Be

WAS IT WOMAN'S intuition that told me? Or was it insight gained from 21 years of mothering a son—of mending broken toys and airplane wings, and listening to hopes and dreams poured forth in boyish confidence?

"Mother, I met the nicest girl last night."

Something in the tone of his voice brought me up short, listening for the next words.

"She's different from the other girls—so cute and sparkling. Her eyes are blue as blue, and what a personality! And, Mother, she likes classical music, too."

I knew it even then, I think, but when he brought you home to meet us and I saw his pride, how he seemed to grow in strength and stature before my eyes, my heart assured me: "This is it!" Then you smiled, and radiance seemed to spring from deep within your being. I understood how you could hold my son's heart in your hands, to cherish it or crush it. And I was glad that it was you instead of someone else.

So when the two of you came to tell us of your plans, I was prepared. "It's no surprise to me," I said. "You told me long ago in countless ways. God bless you both."

In the fashion of small boys, my son had always shared his dreams with me.

"Mother, when I grow up . . ." he had told me a million times. When he grew up, he would fly a plane, sail a ship, drive a locomotive on its track. "But I won't leave home," he would insist. "When I grow up, I'm going to marry you."

But somewhere, growing up too, I knew there was a girl who would one day share his dreaming and its fulfillment.

"I don't care if she's tall or short, or dark or fair, or if her eyes are brown or blue or gray," I would think, "but, dear God, let her be fine and decent. Let her have a kind and loving heart. Let her be the kind of girl who will understand that men are little boys grown tall—big boys, whose need for love and understanding never ends. Let her be one who will worship God with him—kneeling together; that is where they will find strength to meet life's problems."

You went with him to church, and I was glad that love was in your eyes.

I pray that he will be kind and true, a worthy father to the sons and daughters you will give; that he will learn patience and deep love; and that in your love for each other you will see your dreams fulfilled. I pray that I may freely let him go, and not cling selfishly as mothers sometimes do.

Dear daughter-to-be, because he loves you, I love you now. Later I will love you for yourself. I feel this already beginning.

Because I gave him life, I pray that you will love me, too. And if in time, you can find a corner of your heart for me because I am myself, then my dream will be complete.

—WILMA CARLOCK



# UNUSUAL Methodists

*Faithful stewards all,  
these churchmen apply  
their special talents  
to Christian goals.*

## Pitcher-Pastor

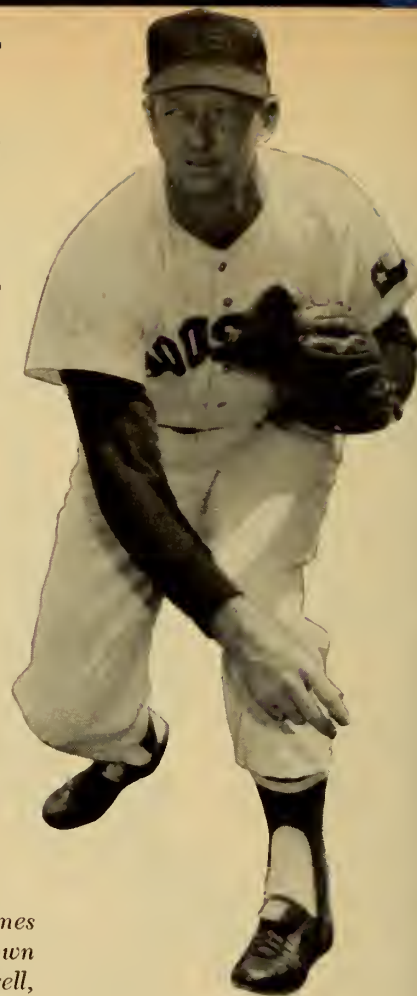
Baseball fans who visit Houston, Texas, to see the city's Colt .45s in action this summer may find a familiar face in an unexpected place. On Sundays when the Colts play at home, relief pitcher Russell Kemmerer spends his mornings at Bethany Methodist Church, where he is an associate minister.

A Pittsburgh native, Mr. Kemmerer, 31, made his first major-league appearance with the Washington Senators in 1957, moved to the Chicago White Sox in 1960, to Houston in 1962. A competent

right-hander, Mr. Kemmerer has chalked up a respectable major-league record of 43 games won, 59 lost.

Working full time at Bethany during winter months, Mr. Kemmerer has special responsibility for youth. Young Texans have responded well to the burly baseball player's ministry. Last fall, 70 or 80 youngsters were expected to enroll in his weekday Christian education program. When classroom numbers were totaled, more than 200 boys and girls had signed up!

*Working with youngsters comes naturally to Mr. Kemmerer. His own family includes sons Russell and Darrell, daughters Kimberly and Cheryl.*



## Obstacle Overcomers

Arthur Hurder is not easily dismayed by obstacles. A victim of spastic paralysis since childhood, he has ignored physical difficulties to live a near-normal life, first as a schoolteacher, then for almost 29 years as a full-time supply pastor in Methodism's Nebraska Annual Conference.

Determined to give the ministry his best, he took correspondence courses to complete work on his college degree while continuing his active ministry.

Mr. Hurder and his wife, partially crippled by polio, have endeared themselves to Nebraskans wherever they have served. At

*In spite of handicaps,  
the Hurders have endeared  
themselves to Nebraska Methodists  
in 29 years of devoted service  
to churches—and people.*

Ansley, Mr. Hurder was named the town's outstanding citizen. In several communities, the couple, who lost their own two children in infancy, have helped to rear five youngsters whose parents, for one reason or another, could not provide homes.

One youth, sentenced to reform school, stayed out of trouble when the judge allowed him to live with the pastor and his wife. Now a part-time minister himself in California, he told the Hurders: "I'd be in the penitentiary if it hadn't been for you folks."

Now near 70, Mr. Hurder makes no concessions to age. He planned tentatively to retire last year, but could not go through with it. Now at the little church of Union, Nebr., he goes about his work as usual with the energy of a man fresh from seminary.

"The folks just love him," says his district superintendent.



## Keyboard Veteran

When Ruth Holmes Almeder retired last month as postmaster of Georges Mills, N.H., she ended a 46-year career in public service. But more impressive is her record at the town's attractive little Community Methodist Church. Except for brief absences, she has been at the keyboard of the fine old reed organ every Sunday for almost 52 years.

Only 14 when she began playing for midweek prayer meetings and Sunday-evening services, she added Sunday-morning worship a few years later. Over the years, Mrs. Almeder's special project has been working with junior choirs, and several generations of young singers have learned under her capable direction. In 1961, her 50th year of service, the church chose an appropriate gift in tribute to her: a stereophonic phonograph.



*Mrs. Almeder's longest service has been at the organ console, but her work in church school and Woman's Society goes back almost as far. Oh, yes—she's Woman's Society treasurer, too!*

## Evangelists Extraordinary

A good committee chairman, they say, delegates responsibility. And, one might add, he also sets a good working example. Case in point: Silas B. Hodge, chairman of the commission on membership and evangelism at Lakewood Methodist Church, Lakewood, Ohio.

As commission chairman, Mr. Hodge heads a team of 30 lay evangelists, mostly married couples, who visit newcomers and unchurched residents of the Cleveland suburb, inviting them into the Methodist fellowship. As door-to-door callers themselves, Chairman Hodge and his wife, Amy, set an impressive example for other team members. In the last nine years, spending four or five evenings a week, they have made more than 5,200 calls!

Efforts of all the teams together have led 3,274 adults to Lakewood membership—51 percent of them on profession of faith.

*An industrial auditor by profession, Silas Hodge, with his wife, Amy, makes evangelism his second full-time job. Besides local-church work, he also is on Methodism's General Board of Evangelism.*



# FATHER'S FINEST HOUR

By VERA FOSS BRADSHAW

THE FIRST CAR I knew was more than a car. It was a beloved four-wheeled institution of learning. Its curriculum? Simple lessons in everyday living taught by my father. For from the summer day in 1916 when he brought it home, he was to use it ever after to demonstrate to us children his homely, workable philosophy.

A flat tire? The better to see the bird's nest in the roadside tree, or go scrambling after wild flowers. "Use your troubles as stepping-stones to happy things" was the way Dad put it. When the car got hot and steam poured like a young geyser from the radiator, Dad wasn't vexed. He would laugh and explain, "Just like a human being—even a car can't go at full pace all the time and not have something happen. You got to stop and rest once in a while." If the temperamental headlights refused to work, Dad transferred our attention from the danger of the dark road to the moonlit heavens above. "Put your trust in God," he would advise us seriously, "not in man-made things."

Dad's masterpiece, though, came the day we went to Oakland Mills hill—the challenge that nearly broke our hearts.

In those days, Oakland Mills hill was the proving ground for all cars in our Iowa community. If a car climbed this hill under its own power (high was inconceivable), it was a good car, entitled to the community's respect and admiration. If it failed, it was a worthless piece of junk and both car and owner were doomed to ridicule, especially if it had to be towed up by horses.

The hill was no cinch. It was a 300-foot precipitous climb on a narrow rocky roadbed, with a wicked turn to negotiate just before you reached the top. However, regardless

of personal feelings about the hill, you were honor bound to put your car to its test.

Actually, contrary to popular belief, horsepower wasn't the only thing to blame for failure on the hill. Fuel pumps were unknown and to keep gas in the carburetor, especially on an incline, was a ticklish and often impossible feat. Then, too, there was the confusion of shifting gears at the right time and many a driver, more accustomed to yelling "giddyapp" than shifting, became panicky and lost control of his new "buzz-wagon."

Dad was smart. He wouldn't go near the hill, which lay five miles to the south of us, until he was completely familiar with our car's mechanism. So we took short practice excursions. Cars were still a novelty and people always stared at us.

We didn't care. Our pride in the car was boundless. It was a second-hand Reo with both a *front* and *back* seat: ample room for all four of us children. A windshield, hinged in the middle, miraculously folded down. The canvas top could be raised or lowered, and there were side curtains—fabulous geometric pieces with isinglass peepholes that somehow fastened together like a complicated dress pattern. The horn, bolted on, was a dead ringer for the top of Mother's food grinder. Press the lever and you would swear a million riveters had gone berserk.

When Dad announced he was ready for Oakland Mills hill, doubts began pestering us children. But Dad was optimistic. He said he knew exactly how to do it. First, we would scout the hill to make sure no horses and buggies were in our way. Then, by making a long, fast run from the bridge in the valley, we would muster enough speed and power to scale the steep incline and safely reach the



## READER'S CHOICE

The delightful, family-centered humor of this month's selection is sure to stir the memories of many readers. We send our thanks and \$25 to Mrs. Richard Stafford of Freeport, Ill., for first nominating it. Reprinted from *Household Magazine*, copyright 1957 Capper Publications, Inc.—EDS.





*"It was a thrilling, tense moment  
when Dad gunned the car and we made the  
run for the hill."*

tricky turn. There, at just the right time so the car would not lose momentum (where many cars failed), Dad would smoothly shift gears and, the worst over, we would go chugging victoriously to the top.

Even though the suspense was terrific, we set out that Sunday for Oakland Mills with hearts and hopes high—and a picnic lunch to keep up our strength. We made great clouds of billowy dust; and people in buggies frowned when we passed and

pulled light lap robes over their faces. When the road straightened out, Dad "opened up" the Reo and we fairly flew. This delighted us children, but upset Mother.

"Dad," she shouted above the noise of the engine, "slow down! We must be doing at least 35 miles an hour. What if a wheel would come off?"

"Go faster, Dad," we children urged. "Faster!"

Over the tops of small hills we

floated, Dad making the car perform like a roller coaster, taking our breaths and producing funny feelings in the pits of our stomachs. Then we neared Oakland Mills. On this trip, we would go down the hill—a tough descent particularly if we should meet a car or scare a horse on the narrow overhanging road.

"The brakes," Mother worried aloud. "Are you sure they're all right? This is where we go down—"

Dad nodded, his eyes straight ahead. To the right, a big signboard bright with exclamation points and huge red letters warned:

**DANGEROUS CURVE  
SLOW DOWN!  
SOUND KLAXON!**

Dad tested the foot brake, kept his right hand outside on the emergency, and with the other steered the car. He kept the Reo under control, made the curve and, seeing the way clear, coasted at breakneck speed down the bumpy hill to the river and park at the bottom. We were all breathless, but pleased. We had made the five-mile trip without any car trouble.

"Thank heaven we're down," Mother said as she smoothed out the





"Sour godliness is the devil's religion"  
—JOHN WESLEY

The church-school class was singing its morning hymn of thanks. "We thank thee, God, for food, and sun, and stars, etc." All through the song one little boy kept up a low but constant conversation, "All right, you're welcome. I'm glad you liked it" . . . and so on.

At the end of the song the teacher asked him why he had not sung and what he was saying.

"Oh," he beamed, "I was God."  
—LUCILE BRANDA, Rowayton, Conn.

A little boy received a red wagon for his birthday. Sunday came and he was playing in the front yard with the wagon. When his father saw him, he shouted:

"Don't you know it's Sunday? Get around in the backyard with that wagon!"

Puzzled, the boy slowly replied: "But Daddy! Isn't it Sunday in the backyard, too?"

—MRS. BARBARA DAVIS, Rome, Ga.

A minister, trying to raise funds to carry on his good work in a foreign land, visited a man who didn't believe in foreign missions. "I want what I give to benefit my neighbors," replied the man.

"How much land do you own?" asked the minister.

"Oh, about 1,000 acres."

"How far down do you own it?"

The man was puzzled, but finally said, "Halfway through the earth."

"Well," observed the minister, "you'd better give it to me, then. I want this money for the neighbor whose land adjoins yours at the bottom."

—CHARLES KENNEDY, Jackson, Mich.

TOGETHER would like to hear your latest church-related chuckle, too. Just send it to us at P.O. Box 423, Park Ridge, Ill. We pay \$5 for those accepted. No postage please; we cannot return those rejected.—EDITORS.

picnic cloth on the park grounds. "If we just didn't have to go up that awful hill."

But we did. For there was no other way home and there was the all-important matter of proving we had a good car. All afternoon picnickers came over and speculated on the Reo's chances of getting up the hill. There was no doubt about it. Everybody in the park would be watching.

Finally, the picnic was over. Dad shoved aside the front seat cushion and plunged a ruler into the gas tank. Four inches it measured; plenty of gas. Then he told us: "Get in. Keep quiet. Hang on."

It was a thrilling, tense moment when Dad gunned the car and we made the run for the hill. It was more thrilling when we started the steep ascent, the car roaring like an angry lion and vibrating unmercifully. As planned, we bounced right up the side of the hill and reached the turn in fine shape; but when Dad scraped into low, the dreaded thing happened. The engine sputtered a little, chugged forward slightly, then died—and there we were. The car was at such an angle that Dad didn't dare leave the brakes long enough to get out and try cranking it up. As we coasted down backwards, we felt a million accusing eyes from the valley park.

"We'll try again," Dad said simply. "We probably didn't make a long enough run."

So we made a longer run. Valiantly, the Reo skimmed up the hill only to expire again at the curve. Once again we went through the humiliating experience of coasting back down. Mother's lips were a fine drawn line. She held the baby closer.

By this time the radiator was steaming like a singing teakettle and Dad had to go for water. "As soon as she cools down," he said, "we'll try again." But I thought his voice lacked conviction.

We made an even longer run, Dad giving the car all the "juice" it had, and we rose to exactly the same spot we had reached the other two times. We slunk back down the third time.

This time Dad made no effort to go up the hill again. Rather, he parked the car off the road and we just sat there. None of us could speak; we were choked with disappointment and close to tears. Our

wonderful car couldn't climb Oakland Mills hill.

Suddenly, Dad turned around to the back seat. I was surprised to see he didn't look discouraged at all; instead his eyes sparkled and he was grinning.

"Just a-thinking," he said as calmly as though nothing terrible had happened. "If Ben Franklin had stayed in a rut and never dared put a key on his kite string—because nobody else ever had—he would never have discovered electricity. Take Alexander Graham Bell and Thomas Edison—and all the other greats. They weren't afraid to tackle their problems in new and different ways. Used their brains, didn't they?"

Dad stopped and studied us, soberly now. "I think I know how our car can climb that hill, children," he told us. "But like those inventors who achieved their goals by tackling their problems differently, we've got to tackle this hill differently than most folks. Now my plan may not work—but shall we try it?"

We gave Dad a salvo of booming yeas. What Dad had in mind was a mystery until he turned the car around. Believe it or not, Dad put the motor in reverse and we soared up that hill backwards. After the first shock it was fun. We laughed and waved down at the startled people in the park, and suddenly they broke into approving smiles and waved back.

The corner? We zoomed around it without sputter or hesitation and went puffing on to the top. Our car had climbed Oakland Mills hill under its own power. We were the proudest, happiest family on earth. Dad had surmised that no gas in the carburetor was our car's trouble. And he was right. By backing up the hill, he had kept life-giving fuel flowing steadily into the engine. Dad, in his inimitable way, had turned failure into success.

It is only in memory now that our family can be together in the Reo, for our driver's seat is empty. But, through the years, many a stubborn problem I thought doomed for failure has been solved, because I seemed to hear someone saying: "Get out of that rut. Use your brains. Remember how we climbed Oakland Mills hill in reverse?"

How could I forget? "If Ben Franklin had stayed in a rut—"



# BOWNE:

## He Restored Belief in God as a Person

By L. HAROLD DeWOLF  
Professor of Systematic Theology  
Boston University School of Theology

NO. 9 in a series on  
OUR METHODIST HERITAGE

IN THE 1890s and early 1900s, as now, many scientists, philosophers, and even some theologians compromised or denied the personal nature of God.

They met their match in Borden Parker Bowne, the philosopher who became the first dean of the graduate school at Methodist-related Boston University.

Bowne said, "I am a Trinitarian of the Trinitarians." He believed in the existence of Christ before the Incarnation. He believed that Jesus was born of a virgin mother. But he saw the doctrine of the virgin birth in perspective—as a sign or tribute pointing to the nature of Jesus as Son of God, not as a doctrine standing on its own merit or as explaining the meaning of Christ's sonship.

A Harvard University friend once teased him about his belief in the virgin birth, asking whether he now would believe the story of a Cambridge girl who said her baby had no human father. Bowne replied that he would not. But, he added, if the baby were, in adult life, to be regarded by his intimate friends as the unique son of God, and if 1900 years later the calendars would be dated from his birth while millions would be willing to die for him, he might reconsider the girl's story.

Throughout the Old Testament, God, as a personal individual, has a personal name, *Yahweh* (represented in some English translations by LORD). The New Testament reports God's supreme disclosure of himself to men in a historical person, "the man Christ Jesus."

The dogmatic denial by some scientists of God's personal nature—or the disbelief in God because his existence could not be proved by science—was a popular teaching on many campuses. William Herbert Carruth spoke for many when he said in his poetic lines: *Some call it Evolution, / And others call it God.*

To such thinking, Borden Parker Bowne had a reasoned approach in his belief that God was as much a conscious individual as you and I. God was no "it" but "He," and above all "Thou." For Bowne was a

man of prayer, and he believed that God heard, was concerned, and answered.

The key to his whole system of thought was his idea of the person. He called his system "Personalism," the title he gave to an important book published in 1908. "I am," he said, "a personalist, the first of the clan in any thoroughgoing sense."

Referring to a chapter in that book, the Harvard philosopher William Ernest Hocking wrote that "as a summary account of the curve of metaphysical speculation since [Immanuel] Kant, there is no more powerful and convincing chapter in American metaphysical writing than that of Bowne on 'The failure of impersonalism.'"

Bowne was at his best as a critic of philosophers who would undercut the very foundation of personal religion. In the words of Edgar S. Brightman, his successor in the philosophy department at Boston University, Bowne "selected the strongest foes—the impersonalistic Hegelianism of his day, the empiricism of [John Stuart] Mill, and the evolutionism of [Herbert] Spencer—and showed their intellectual inadequacy as compared with theistic personalism."

By saying that God is a person, Bowne does not mean that God has a body like a man's or is limited like a man. He means that, whatever else God may be, he is at least a conscious self who knows, feels, and acts. Most Christians of all ages would agree.

Bowne had much in common with some present-day existentialists. Like them, he believed that it was impossible to prove by rational argument the truth by which life finds its fulfillment. Bowne spoke contemptuously about "the method of rigor and vigor"—the method of doubting all that cannot be proved by absolutely decisive logic. He complained that "most speculative criticism and closet philosophy" used this method. "Hence their perennial barrenness." It is not hard to imagine what Bowne would say about the analytic philosophy of the present time.

If man were nothing but a "logic machine," with

no other business but building arguments, we could not object seriously to the "method of rigor and vigor." Actually, Bowne pointed out, man "is also a living being, with practical interests and necessities, to which he must adjust himself in order to live at all." Besides being an intellect, a man is also "will, conscience, emotion, aspiration; and these are far more powerful factors than the logical intellect."

Instead of assuming that we should doubt everything which cannot be proved, Bowne lays down the principle: "*Whatever the mind demands for the satisfaction of its subjective interests and tendencies may be assumed as real in default of positive disproof.*"

"Life is deeper than logic." The most important issues of life are not determined by logical processes of proof but by the stronger forces of emotion, conscience, and aspiration partly hidden from consciousness but surging up in moments of decision.

Nevertheless, one of the deep demands of human nature is for rational order. Although reason does not produce faith, whether faith in God or in a world without God, reason is called on to regulate the thought-life of faith and to relate it to as wide a range of meaning and experience as possible.

When this work of reason is undertaken, it is found that the believer in a personal God has a great advantage over the atheist or the believer in any impersonal source of our being. Think what strange miracles the impersonalist must accept—all with no miracle worker!

"The conception of blind power working for apparent ends, of nonintelligence producing intelligence, of unconsciousness producing consciousness, of necessity producing ideas of freedom and duty . . . all this the atheist steadfastly believes and professes to be supremely logical and rational meanwhile."

All the faiths by which men live richly and fully, in the quest for truth, goodness, or high religion, are rationally united in the faith in the personal God. Bowne sought by much careful analysis to show that the ideals of truth, goodness, and religion all imply belief in God. "In short," he said, "while theism is demonstrated by nothing, it is implicit in everything. It cannot be proved without begging the question, or denied without ending in absurdity."

Although he thought critical reason could not produce faith or prove it beyond doubt, he took seriously the duty of regulating the doctrines of faith by reason. His faith was far too deep and secure to leave him in fear that open-minded, critical examination might destroy it. Traditional accumulations of error and unessentials might be cleared away, but the truth of God and the essential Christian revelation would but shine the brighter, the harder they were struck on the anvil of critical thought.

Philosophy in his thought and practice was not an idle speculation nor a means of escape from the serious responsibilities and privileges of our existence. To exist in the fullness of our humanity is more important than any partial aspect of life, such as thinking. As he put it:

"Not to form abstract theories but to formulate and understand this personal life of ours is the first and last duty of philosophy." He felt, in other words, that to try to give an account of this full, rich existence in terms of such abstractions as the laws of matter in motion, is always to omit the very stuff of life which makes it worth living. The fullness of our personal lives can be accounted for only in terms of a being more richly personal than ourselves.

This is not, however, to despise the physical world, the sciences, or the causal laws which the sciences discover.

"We must indeed be careful," Bowne said, "to recognize the order of law which we call nature, but we must also be careful not to erect it into any self-sufficient existence or power that does things on its own account. For us, nature is only an order of uniformity, established and maintained by an ever-living and ever-acting Intelligence and Will. Nature is a function of the Will and purpose of the ever-present God."

Like some pragmatists of his own time, especially William James, but with depth and earnestness which made him more like the present Christian existentialists, Bowne sought to make philosophy serve life in its fullness. But like today's existentialists, he knew that philosophy could not produce such life nor establish its own ground on which to build its systems.

He taught that a sound and critical philosophy, as

## We Propose...

a program of theological study, already begun by  
direction of the Council (of Bishops), shall be carried forward.

Such a program of study should include theological  
conversation between Methodists themselves and

between Methodists and other denominations  
to the end that our people shall come to

love God with their minds, to know what they believe  
and why, and wherein their doctrinal emphases

coincide with or differ from those of other Christians.

The Episcopal Address, *General Conference*, 1960



# The Man Behind Personalism

**BORDEN** Parker Bowne (1847-1910) was a soft-spoken professor of philosophy who disdained to use the professional devices of his trade that might have made him a better-known voice of his day. But the effect his thought had on Methodism, particularly in the 1920s and 1930s, was immense.

In fact, Bowne's philosophy of "personalism" became one of the few philosophies (as distinguished from theologies) so closely associated with any Protestant denomination.

Bowne was one of six children reared on a 65-acre farm in eastern New Jersey. His parents, of Puritan stock, were staunch Methodists.

After working his way through New York University, he preached for a year at a small church, then for two years attended the universities of Halle, Göttingen, and Paris. At Göttingen he absorbed inspiration for the philosophy he later presented as "personalism" from an outstanding theistic metaphysician, Hermann Lotze. Returning home, he became professor of philosophy at Methodist-related Boston University, later first dean of the graduate school.

From that intellectual vantage point, Bowne expressed strong convictions to refine Methodism. In the first half of the 19th century, some sincere Methodists distorted the concept of John Wesley's heartwarming Aldersgate experience to such point that they insisted upon a standardized crisis as evidence of a good Christian life. Bowne showed that this particular kind of mystical experience was not necessary, and pointed out also that

religious living need not be distastefully superpious.

Bowne was an implacable foe of bureaucratic officialdom. Modern biblical scholarship in the United States lagged behind Europe until just before the turn of the century. Dr. Hinckley G. Mitchell, a Methodist and Old Testament authority, shocked those who held the old ideas with his new critical interpretation. He lost his professorship at Boston University, largely because several bishops heeded the complaints of the uninformed. Bowne assailed Mitchell's enemies, even advocating that the episcopacy be abolished. As a result, the General Conference of 1908 took doctrinal decisions out of the bishops' hands.

Dr. Bowne never stopped being a working member of St. Mark's Methodist Church in the Boston suburb of Brookline, Mass., and through the years seldom missed a prayer meeting.

His 17 books all had limited sales. He was widely read by students of philosophy, but never had the popular appeal of Herbert Spencer and philosopher-psychologist William James. His best-known books are *Personalism*, *Theism*, *Studies in Christianity* (written especially for Methodists), and *Kant and Spencer*. His other writings—articles in the *Independent*, a prestige periodical of that era, and the church magazines the *Methodist Review* and *Zion's Herald*—likewise did not have mass appeal.

His great influence in the 1920s and 1930s was due largely to the late Bishop Francis J. McConnell, an ardent disciple and his biographer. His immediate philosophical heirs at



*Modest Borden Parker Bowne helped put U.S. Methodism back in line with Wesley tradition.*

Boston University were Albert C. Knudson and Edgar S. Brightman. Today his teachings are being carried on there by L. Harold DeWolf, author of the accompanying article and professor of systematic theology, and by Peter A. Bertocci, professor of philosophy, Graduate School.

*Recommended for further reading are Francis J. McConnell's Borden Parker Bowne (Abingdon: 1929); Dr. DeWolf's Teaching our Faith in God (Abingdon, \$3.75), A Theology of the Living Church (Harper, \$6), and The Enduring Message of the Bible (Harper, \$2.75); Edgar S. Brightman and Peter A. Bertocci's Person and Reality (Ronald Press, \$7); Albert C. Knudson's The Doctrine of God (Abingdon, \$3.50), The Principles of Christian Ethics (Abingdon, \$4), Basic Issues in Christian Thought (Abingdon, \$2.75); Dr. Bertocci's Religion as Creative Insecurity (Association Press, \$2.50) and Personality and the Good (McKay, \$7.50).—Eds.*

servant of life, "frees us from all the naturalistic nightmares of necessity and a self-running material world, and allows us to trust our higher human instincts once more. Philosophy replaces the infinitely far God with the God who is infinitely near, and in whom we live and move and have our being. But for the practical realization of this divine presence, logic and speculation can do little for us. This belief must be lived to acquire any real substance or controlling character . . . 'To as many as receive him, to them gives he power to become the sons of God.'"

Philosophical thought, when it understands its true function, may show us that we have missed the way and warn us of many wrong turns. It may also encourage us when we are on the high road that leads

to God. But only the decision of whole human persons responding to God's self-disclosure can receive the divine gift of "power to become the sons of God."

Borden Parker Bowne, the father of philosophical personalism, gave Methodism a multiple heritage. His primary contribution was re-emphasizing the truth of God as a Person, in intimate relationship with individuals. Also, by refuting agnostics and skeptics, he helped clarify Christian thinking to strengthen it; he directed attention to righteousness as central to every phase of living; he helped check overemotionalism; and he stressed the obligation of parents and teachers to give children thorough religious education.

For these reasons, Borden Parker Bowne is a force still felt in contemporary Methodist thought.

# Don't Be Tired Tomorrow

By EVERETT W. PALMER

Bishop, Seattle Area, The Methodist Church

*Weighed down by weariness? Then you need  
to know how to fight the spiritual fatigue that  
plagues "emancipated" modern man.*

"DON'T be tired tomorrow." This African proverb speaks to our plight in this age of man-made miracles. We are caught in a strange paradox: we have more labor-saving devices, shorter working hours, longer periods for leisure, and fewer demands for the expenditure of physical energy than any generation in history; yet we suffer increasingly from fatigue.

The common supposition that all weariness can be cured by rest fails to distinguish between two kinds of fatigue. One is normal fatigue resulting from hard physical work and remedied by the body within a span of 24 hours, usually overnight. The second is a "tired feeling" that remains day after day. That is "chronic fatigue" and comes, not from too much work, but from wrong thoughts and attitudes. This weariness, which constitutes at least nine tenths of the fatigue suffered by people today, arises not in our muscles but in our minds.

There are three bases for such a conclusion. The first is the fact that physicians have had a discouraging record of failure in their attempts to cure chronic fatigue. Experimentation and experience have indicated to them that even extensive and expensive rest cures do not permanently cure. They put patients in sanitariums for long periods of rest. Masseurs massaged them, diet kitchens fed them, nurses coddled them, soft music relaxed them. They

had rest! But, lo, when they returned to their jobs or their husbands, they were still tired. Well, thought the doctors, it must be they did not get enough rest. So back to the sanitariums the patients went for more rest. However, upon returning once again to normal life, they again promptly became tired, often more so than before.

The second factor is our increased awareness of the role played by the subconscious. What first dramatized this were numerous cases of "shell shock" in World War I. Under the stress of combat conditions soldiers who had normal vision became blind, others whose organs for hearing and speech were undamaged became deaf and mute, and still others whose limbs were perfectly sound became immobile. These men were not cowards, nor were they faking. They were actually blind, deaf, mute, or paralyzed.

Unwittingly, they had become victims of their subconscious minds. As far as the conscious part of their minds was concerned, they were brave, willing to accept responsibility, and ready to shoulder the risks of war. But the subconscious, wanting to spare them from mutilation and death, dictated infirmity. Cures were effected when the doctors helped the soldiers to understand what their subconscious had done and thereby delivered them from its power.

The third factor is the known relationship of our conscious mind

to fatigue. When the English armies were retreating during the winter and spring of 1918, hospitals were glutted with soldiers who were suffering from complete physical exhaustion, but when the tides of war changed, many rose from their beds and clamored to be returned to action. Once thoughts of hope replaced moods of despair, the men had energy in abundance.

Consider the 12-year-old lad who wants to play ball, but must face the lonely and monotonous Saturday-morning chores of mowing the lawn and sweeping out the garage. The mere thought of these tedious tasks makes him wish for measles or something worse. So tired is he that he is hardly able to stagger through the morning. But when he has had lunch and is headed for the ball park, his feet feel like feathers, his body tingles with energy, and, of course, he expends more energy than would be required to mow 10 lawns!

The lad's father sits in a comfortable chair at a desk for 40 hours each week and does nothing more strenuous than push a pencil or walk to the water cooler. But he, too, gets so tired he can scarcely move. Then one day this utterly exhausted man goes to his mountain cabin, where he cuts down trees to build a rail fence and lugs stones for a rock wall. He works like a horse and expends more physical energy in a day than he normally would in a month or perhaps a year. Yet he feels great,





becomes optimistic, and radiates enthusiasm.

And the lad's mother, despite her modern home and laborsaving devices, is usually tired and on the verge of exhaustion. Her back aches and her head pounds. She swallows pills and takes shots, but she is still tired to the bone. Then she determines that by the grace of God she will stop being sorry for herself, will count her blessings, do a good turn for a neighbor to whom she has not spoken in years, and suddenly she is no longer tired.

When we feel chronically tired, is it because we have overworked and are in need of rest? Probably not. Usually our souls, not our bodies, need treatment.

Vital religion provides the attitudes and stimulants we need. Often we feel tired because we are just plain bored. Nothing is heavier than time without value or more exhausting than existence without meaning. In the God we know through Jesus Christ we find purposes that awaken and command our best efforts. That which seemed monotonous is then set to music. Feelings of depression are redeemed by hope. Serfdom becomes freedom.

Fear and worry, and their consequences, stress and tension, exhaust us. But the assurance and availability of God's presence and power give us a courage that masters fear and a confidence that conquers anxiety.

Bitterness and resentment also

bring fatigue, for the first is a grievous burden and the latter a killing load. Through Christ we find our supreme incentive to forgive. Despite our failures and sins, Christ gave himself for us. He bade us love our brothers as he loves us. When we surrender ourselves to a generous spirit of forgiveness, what a zest for life surges through us!

Guilt, too, saps our energies. An accusing conscience is the most debilitating of all sicknesses. In Christ, however, is the promise of divine forgiveness that cleanses and refreshes the inner man, and through his love our weaknesses are mended.

Tiredness also results from isolation. We are made to enjoy a creative union with the living God. Even as trees need the nourishing earth for the growth of their roots and high-reaching branches, so we need God. When we fail to cultivate and maintain contact with the source of life-giving energy, we are weakened. But when we wait upon the Lord and keep our souls and minds open to him in the disciplines of prayer and obedience, our strength is renewed.

If we are physically normal, the remedy for the weariness which continues more than a night is not to be found in more rest but in more of the right kind of religion.

Recently I was associated for a week with E. Stanley Jones. He nearly exhausted many of us who tried to keep pace with him. After

speaking each morning at a breakfast meeting, he returned to his hotel room to work before speaking again at the morning study hour at 10 and at the luncheon meeting. Following an afternoon of work and counseling, he preached at the evening session. His day was concluded with what he refers to as his "bedtime exercises"—30 push ups, 30 knee bends, and other football warm-up techniques.

When asked how he has withstood the pressures of 50 active years, during which he has traveled more miles and spoken face to face with more people than any other man of our times, he replied: "I'm fresh in God. When I admit to myself that I'm tired, then I become tired indeed." Exercise and sensible eating habits nurture his physical health, and he gives God opportunities to care for his soul. Each day he rises early "to spend the pure, strong hours of the morning in a quiet time with God" and to get his orders for the day. These quiet periods are as habitual as the bedtime exercising. "No human creature," he has written, "is too busy to find a daily interval with God."

Each of us who has time to eat breakfast and read the morning paper can find time for God. Our appointments with God must be kept regularly and on schedule, even when we don't feel like praying, which indeed is the time when we most need to pray. In such a way we become receptive to the resources of God, find grace to live by the love of God and to surrender our fears and anxieties, even our wills, to God.

Are you stumbling under a burden of continual weariness, letting the poison of chronic fatigue seep through your body and soul? Is a "tired feeling" robbing your strength, curbing your abilities, taking your joy, and denying you of the full life? Then rejoice in the faith of Isaiah: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Exercise faith in that kind of a God, and you won't be tired tomorrow.

—Condensed from *You Can Have a New Life!* (Abingdon, \$2.25.) © 1959 by Abingdon Press. Bishop Palmer acknowledges indebtedness to Marie Beynon Roy's *How Never to Be Tired* (Bobbs-Merrill, \$5).

# Coming Soon: New-Look Lessons for Church Schools

By PAIGE CARLIN

*The Bible was a chief resource for classroom study. Here two girls recite the Ten Commandments.*



CHILDREN'S church-school lessons written by the children themselves? Impossible!

Of course it is impossible literally, but figuratively that phrase comes close to describing the new curriculum material Methodist youngsters will begin studying in September, 1964. And leaders at the church's Board of Education headquarters in Nashville, Tenn., are elated. Says Dr. Edward C. Peterson, editor of children's publications:

"We think the new *Christian Studies for Methodist Children* will improve dramatically Methodism's ministry to her children."

Christian education has come a long way since Robert Raikes launched his "Ragged School" for poor children in Gloucester, England, back in 1780. Just compare the handful of children he taught to the 3.5 million youngsters in U.S. Methodist church schools today—or his teaching aids (a slate and a Bible) to the range of materials being readied for use next year!

It is no exaggeration to say that the new Methodist curriculum will come "straight from the classroom." More exactly, it comes from more than 400 classrooms in Methodist churches of 25 states.

Between September, 1961, and August, 1962, the regular teachers of these pilot-plant church schools were asked to turn their imaginations loose, discarding published lesson plans and preconceptions, and to develop on their own the best ways to teach a 13-week course of one of the 41 topics covered in the new *Christian Studies for Methodist Children*. Typical was the fourth-grade class of First Methodist Church, Park Ridge, Ill., pictured above and on the opposite page, which worked on the study unit, *Learning to Make Right Choices*.

At each level of the children's division—Nursery I through Grade Six—teachers in the experimental classrooms were given brief general descriptions of the ideas which their assigned units were intended to cover. But they received no detailed suggestions, no lists of resources, no teaching manuals for themselves, no study books for their pupils.

Their only instruction was to use experience and creative imagination to devise the most effective meth-

ods for teaching basics of the Christian faith and life.

As many as a dozen different classrooms worked simultaneously on each study unit. Altogether, more than 1,000 teachers, many in teams of 2 or more, were involved.

As each experimental class completed its unit the teachers and their assigned observers wrote summary reports on the 13 weeks of work, noting both successes and failures. Their reports went to Nashville, where 8 file drawers soon bulged with more than 255 complete-in-every-detail summaries. Many included photographs, tape recordings, even original songs, stories, and art work created by the children themselves.

Results, of course, were varied. Some teachers met the challenge more successfully than others. But all the experimenting classes found the 13 weeks an exciting learning experience—and teachers' reports carried that excitement.

At the Board of Education, staff members were delighted as they studied and evaluated the reports. The program was providing not only material for the new curriculum, but also new insights into problems and capabilities of Methodism's teachers and a fresh, teacher's-eye view of Methodist children, their questions, their responses, their learning capacities. All this, of course, will be reflected in the work of writers who now are hard at work putting the new curriculum in final form.

Taken as a whole, from nursery beginnings through sixth-grade level, *Christian Studies for Methodist Children* will be a carefully planned educational program with logical progression from course to course and year to year. Its 41 study-unit topics were chosen after long study by Methodism's Curriculum Committee, the body responsible for all church-school material.

Long before the 1961-62 year of classroom tests, the committee reviewed suggestions from thousands of pastors, teachers, parents, and children. In consultation with leading Methodist and other Protestant educators, committee members pondered the significance of world changes and their influence on children as future Christian leaders. They studied new research





## How the Children Helped

LIKE children of some 400 other churches, the boys and girls of First Methodist Church, Park Ridge, Ill., were key contributors to Methodism's new church-school curriculum. Assigned the topic Learning to Make Right Choices, the Park Ridge fourth-graders participated actively in planning sessions, writing down and discussing their own questions, problems, and experiences in choice-making. Later, these served as guides to teachers preparing stories, playlets, panel discussions. Proceedings each week were recorded by one teacher-observer, ultimately to be studied by the writers now preparing Christian Studies for Methodist Children in its final form for release in 1964.





in teaching and learning, the findings of recent theological scholarship, the role of the Bible in teaching children, and the special problems facing Methodist church schools.

The new curriculum represents a distillation of all these ideas, coupled with the practical application of grass-roots experience and experimentation in the 400 classrooms. Such a broadly based effort is a daring venture. Never before in Methodism, nor in any other church that Board of Education staff members know about, has such a massive, start-to-finish revamping of church-school materials been undertaken at one time.

**W**HAT will be "new" about the new curriculum when it appears in 1964? "Just about everything" is a fair answer.

For one thing, *Christian Studies for Methodist Children* will have more pictures, charts, maps, self-tests—and exciting new use of color. New printing equipment of The Methodist Publishing House, the same that produces *TOGETHER* each month, will make this possible.

Pupil's books will be in a new, larger format. The larger page will wed printed words with colorful illustrations, inviting the child to explore great ideas as old as man's religious thought, as new as the problems the child faces each day. Each quarterly pupil book is planned to help make clear the connecting point between real-life issues and the Gospel.

Each book will be divided into at least 13 chapters. Home-study suggestions for between Sunday classes will be clear. End-of-chapter features will help the child measure how well he is doing, raise questions that need answers. When a question is too complex to be answered simply, the new study books will invite him into research and problem solving, discussion, sometimes even debate.

Such an educational approach, Board of Education leaders feel, is important to Methodists who pride themselves on their freedom to search for truth themselves. Research has proved that the give-and-take method gets results. When ideas are rubbed together and children are encouraged to question and explore, they learn with more interest, develop capacities for thought and judgment-making, and assume maturing responsibility in a way not possible in a take-it-or-leave-it curriculum where issues are oversimplified and pat moralisms drawn.

The hope is that each pupil book will have something to challenge each class member. Basic lessons will involve even the slow learner, but some features will make average children work hard because they have been planned with fast learners in mind.

New-look story papers will have more pages, more pictures, more color, and will carry interesting new fun features. Directed to the child's leisure-time reading, these weekly publications will speak to him of life and its issues through the age-old vehicle of good fiction. Regular devotional features will encourage daily prayer, Bible reading, and meditation.

New teacher materials will have a new look, too. Dr. Peterson assures teachers that the new teaching

guides will serve both new, inexperienced teachers and those who are highly skilled and creative.

All study materials for the children's division will appear in dated quarterly publications. By dating materials, they can be revised regularly to keep abreast of changing world conditions and to take advantage of new teaching resources as they become available. References and illustrations can be changed, and even entire units can be replaced as needed.

Along with the quarterly publication schedule will come another change long urged by many teachers—a revised quarter system, closer to the public school calendar. Appearance of the new materials in September, 1964, will mark the beginning of a new fall quarter. The new winter quarter will begin in December with the Advent season. As a happy by-product of the change, the new spring quarter (March, April, and May) always will include the Easter season, regardless of how early or late it falls. The summer quarter (June, July, and August) will coincide more nearly with summer itself. (This revision of the quarter system, incidentally, will apply to all levels of the church school—youth and adult divisions as well as the children's department.)

But Christian education does not begin and end at the doors of the church school. Equally important is the home. What possibilities will the new curriculum offer for home involvement?

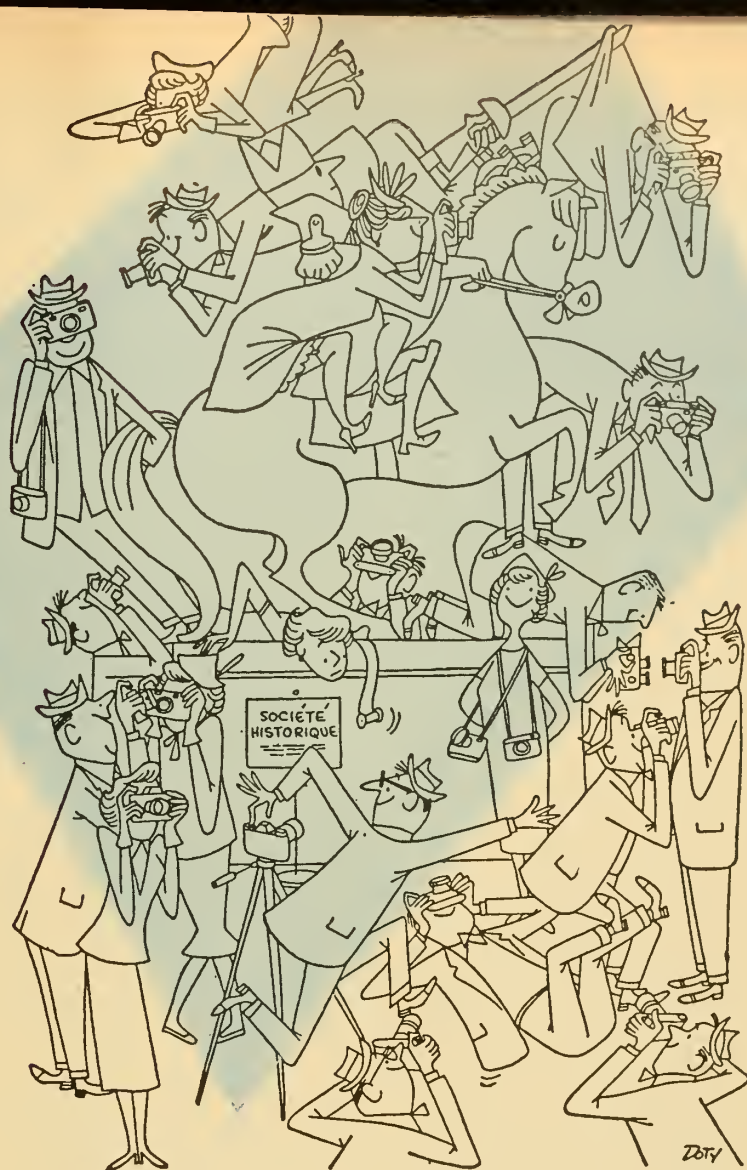
First, the pupil's study books and story papers themselves will provide a growing library of religion for each child's own home—with more opportunities for parents to participate in his Christian growth. Parents of children too young to read will be expected to help in suggested activities during the week. For older children, study books are planned to stimulate the pupil to ask his parents' help in thinking through the issues raised. At vacation time, families can take the books along on trips and keep up with the children's studies even while away from home.

**T**HE vacation trip, increasingly a typical part of American family life, is only one of the factors bringing U.S. children of the 1960s to earlier maturity. They are exposed to the rapid communication of adult ideas through television. They are brought to intellectual maturity faster by new teaching techniques in the public schools. And more leisure time for parents means families can spend more time together in broadening experiences—working at service projects, reading and enjoying music, visiting museums, art galleries, nature trails, national parks, historic shrines.

"Children seem to grow up so fast these days. It's hard to keep up," many a parent sighs.

Today's children do have opportunities and problems because they are maturing in many ways faster than ever before. The church must lead in an ever excellent Christian guidance program in the church school and the home. *Christian Studies for Methodist Children* seeks to provide part of the answer. The first of the new materials will be available through your Methodist church in mid-1964. Watch for them!





*Are you a lens-lunatic, a  
loud-mouth, a blind follower  
of the trampling herd, a desecrater  
of monuments, a gruesome guest?  
Do you think all Europeans  
speak English? If so . . .*

# Should YOU Go Abroad?

By KENNETH WRAY CONNORS

EACH SPRING, advance units of a great expeditionary force begin streaming eastward from our shores. Four thousand miles away, from Stockholm to Seville, the populace braces itself. The American invasion of Europe is on again!

Ten years ago, a quarter-million Americans journeyed to Europe. In 1960, more than 800,000 went abroad. This year, estimates are moving toward the 1 million mark.

Turboprop and jet planes have shrunk time schedules, and trips to far places—formerly a luxury for the well to do—now beckon anyone with two or three weeks vacation and a modest savings account. Even the savings account can be waived with one of the pay-later plans.

But should you travel? A fair question, this, for tourists can build or break good relations for Uncle Sam in the family of nations. Though you pay your way with good American dollars, you're still a guest of the country you visit.

Why travel unless you enjoy it? Or unless you make friends for yourself and your country? Here's a quick quiz to help you decide whether tourism is for you or simply a waste of time and money:

- ☐ 1. Are you in good health and prepared for the busy schedule that travel usually entails?
- ☐ 2. Do you enjoy trying different kinds of food and transportation, meeting new types of people?
- ☐ 3. If a governmental agency requires you to answer numerous

Cartoon by Roy Doty from *Is Europe Necessary?* by Ronald Deutsch. Copyright © 1960 by Ronald Deutsch. Used by permission of Holt, Rinehart and Winston, Inc., New York.

# getting along Together

Our four-year-old daughter was beaming with excitement as she greeted her mother and new baby brother. "Gee, Mom," she squealed. "he's cute! But you picked a bad time to be away from home. The neighbors sent us cake and pie and all kinds of good food this week."

—MRS. J. L. CALDWELL, Culesac, Idaho

"Do you know how I got my start in painting?" asked a successful artist friend. "When I was a little girl on the prairies of Wyoming, I kept wishing I had some paints, but we were poor, with no money for luxuries. I saved every scrap of paper I could lay my hands on, and drew pictures of things I saw on the ranch."

"But I wanted paints. Finally an idea came to me. I picked different colored flowers, squeezed the color out of the petals, and made paint."

"One day I was painting by the roadside, when a neighbor stopped to watch. He didn't say much, but the next day he brought me a small box of paints."

"I was speechless with surprise and joy. I hope he realized what it meant to me. It was my real beginning as a painter."

—S. LOUISE ARMSTRONG, Claremont, Calif.

One hot-summer Sunday when I was nine, I sat fidgeting and whispering noisily in my customary seat on the front row at church, while my Methodist-minister father paced back and forth uncomfortably trying to put across a difficult sermon. Finally he stopped, stepped over the chancel rail, marched me into his study, soundly spanked me, marched me back to my seat, and stepped calmly back over the rail to continue his sermon—without missing a line!

—N. B. TUCKER, JR., Nashville, Tenn.

Anecdotes for this column must be true and have a touch of humor. We pay \$5 for each one accepted; others cannot be returned, so no postage, please. Write your offering on a postcard and mail to TOGETHER, Box 423, Park Ridge, Ill.—EDITORS.

questions and fill out complex forms, can you comply patiently, understanding the necessity for the delay?

□ 4. *Are you willing to travel light, wearing the same suit or dress countless times and leaving many luxuries at home?*

□ 5. *Do you have some acquaintance with a foreign language? If not, will you be uncomplaining if you aren't immediately understood in English?*

□ 6. *Are you prepared to accept occasional inconveniences, such as just average hotel accommodations if you're not traveling first class?*

□ 7. *Are you willing to do advance "boning" on the countries and peoples you may visit so you'll understand and enjoy them to the fullest?*

□ 8. *Do you avoid worshipping "bigness," and refuse to judge the value of a place, object, or person by size, rank, or prestige?*

□ 9. *Are you able to enjoy the scenic beauty and quaint customs of strange places without making invidious comparisons with life back home?*

If you truthfully checked off nine *yeses*, you can hop the next plane or ship and be a good ambassador for our country.

Two *noes* suggest you should be especially careful to have your travel details worked out in advance.

Four *noes* indicate a personally conducted tour for you—or a cruise with stopovers at top-grade hotels.

Five *noes*? Better stick to America and to hostels having all the conveniences of home—sometimes more!

Old Dr. Johnson liked to quote the Spanish proverb, "He who would bring home the wealth of the Indies, must carry the wealth of the Indies with him."

"So it is in traveling," Johnson continued. "A man must carry knowledge with him if he would bring home knowledge."

One of the nicest pieces of knowledge you'll bring home if you go abroad is that people everywhere are about the same as you'd be if the situation were reversed. A pleasant word and a smile usually beget the same. Humanity is still on the Golden Rule standard.

In 5,000 miles of driving along the highways and byways of Europe, I couldn't find proof for the old

clichés—that all Frenchmen are grabby, that all English are stuffy, that all Italians drive like the Biblical Jehus. In large cities, small towns, and rural countrysides, people were friendly, kind, and courteous—to a degree seldom found in our own land.

I recall the butcher in Brugge who doffed his apron, left his little shop, and walked three blocks to point out a secluded inn I was seeking.

And in Paris, as I tried without success to communicate with a polite but perplexed gendarme, a passing pedestrian stopped to ask, in impeccable English, if he could help. I explained the location I sought, and he reversed his course, took me down the boulevard to his haberdashery shop, and looked up the address in a directory. Then he escorted me two blocks to the shop and showed me where to find an elevator.

In Grenoble, a workman on the 13th floor of an apartment house removed the nails holding shut French doors and permitted me to step onto the apartment terrace to photograph the snow-capped mountains nearby. When I offered him a tip, he smilingly refused. When I tried again, he shook his head firmly and left.

One late evening in London, as we piloted our Mercedes through the tangle of streets, we grimly realized we weren't going to find our hotel without help. Stopping at a service station, I left the car and appealed to an attendant pumping petrol into the tank of an elderly British car.

Before the attendant could answer, the owner of the car leaned out and pleasantly told me he knew exactly where our hotel was located. If we could wait a moment, he said, he would lead us there.

We accepted his offer gratefully, mentioning in an offhand way that we were from Philadelphia. At this, he grinned broadly, and said:

"Philadelphia! Last fall I preached in a church not far from there—the First Methodist Church in Wilmington, Delaware!"

So there we were in the largest city in England—one Methodist singling out another and offering aid. Carry that spirit with you on your travels outside the United States and you will not need to worry if you are ever on the receiving end of a sputtered "Yankee, go home!"



WESLEY BROTHERS  
after memorial tablet  
Westminster Abbey.  
1703-1791, founder  
of world Methodism;  
Charles (1708-1788),  
the hymn writer.

SUSANNA WESLEY  
(1669-1742), Mother  
of the Wesleys—  
and of Methodism.

THOMAS COKE  
(1747-1814) helped  
launch Methodism as  
a church in USA.

LADY SELINA,  
Wesley's daughter  
(1717-1791), a Methodist  
but toward Calvinism.

FRANCIS ASBURY  
(1756-1816), America's  
first bishop and "prophet  
of the long road."

BARBARA HECK  
(1744-1804) transplanted  
Methodism from Ireland  
to New York City.

THOMAS WILSON  
(1724-1796), Son  
of the king called  
"America's No. 1  
Methodist layman."

# Methodist Europa

As a guide for travelers, *TOGETHER* presents  
new maps to Methodism across the Atlantic.

METHODISM is unique. It was born in a university. To see the place of birth go to Oxford, 55 miles up the Thames from London. Tarry in the quadrangle of Lincoln College and look up at the student rooms on the second floor...

Half close your eyes and maybe you can see gowned John Wesley—five-foot-four, auburn haired, intense—presiding over a half dozen students. So serious and pious were they that other collegians mirthfully nicknamed them the Holy Club. So methodical were they in piety and good works, someone dubbed them Methodists—a name that stuck. John and his verse-writing brother, Charles, were recruited to help General Oglethorpe set up a model colony in Georgia—so "Methodism" was brought to America as early as 1736. But their religion was of the head, not the heart.

Methodism's dynamics began in 1738. Back in London, John Wesley was glum over failure to convert Indians. He longed for the confident faith of his Georgia friends, the Moravians. One night "very unwillingly," he confided to his daily *Journal*, he went to a devotional meeting in Aldersgate Street. About "a quarter before nine" he felt his heart "strangely warmed" by a glowing assurance that his sins were forgiven and Christ was his Savior. Forward from that night, May 24, 1738, Methodism began to move.

Wesley was a loyal Anglican clergyman so his societies, patterned after the Oxford original, were to reform the Church of England from within. He met head-on resistance—clerics who barred their pulpits to him and his preachers, mobs that flung stones as they preached in streets. Yet his societies flourished amazingly. Methodism so changed lives of men and women that historian W. E. H. Lecky declared the night at Aldersgate marked "an epoch in English history" and probably saved Britain from a revolution.

Methodism as a church started in America. The year was 1784. Wesley had long before concluded that apostolic succession was a myth and that bishops were merely clergymen assigned to administrative tasks. So when the 13 Colonies were free of Britain's political and ecclesiastical control, he took on a bishop's prerogative and signaled the restless American Methodists to go ahead. They met at Lovely Lane Chapel in Baltimore at Christmas time in 1784 and organized the Methodist Episcopal Church—with Dr. Thomas Coke and Francis Asbury as elected "superintendents" later to be called "bishops." Not till after Wesley died did British Methodists fuse into an organized church.

On Europe's Continent, Methodism has spread slowly and spottily. Often it has run into ecclesiastical or political roadblocks. Yet in many surprising places, Methodists carry on today with fervor and heroism reminiscent of first-century Christians. With heads held high, they share the Protestant tradition and mission.

Whether you tour or not, you can deepen your Methodist rootage by reading such items as these:

FROM COKESBURY BOOK STORES IN USA

*In the Steps of John Wesley* (in Britain)—Frederick C. Gill, \$3.  
*Methodists Linking Two Continents* (Germany and the United States)—Bishop Friedrich Wunderlich, \$3.

FROM EPWORTH PRESS (POSTPAID), 25 CITY ROAD, LONDON E.C. 1

*The Methodist Pilgrim in England*, by Frank Baker, 50¢.  
*A Portrait in Pottery* (about Wesley ceramics), by A. D. Cummings, 95¢.  
*Methodists in Italy* (pamphlet), by Reginald Kissack, 35¢.  
*A Clue to Rome* (Protestant perspective), by Reginald Kissack, \$1.35.

FROM FRENCH TOURIST BUREAU, 18 S. MICHIGAN AVE., CHICAGO 3

*Journeys in Protestant France* (excellent map and text, specify if French or English version is desired)—free.

FROM WORLD METHODIST COUNCIL, LAKE JUNALUSKA, N.C.

*Handbook of Information* (World Methodist directory)—free, postpaid.

Today, "the people called Methodists"—the phrase is Wesley's own—are spread around the world, more than 42.5 million strong. *Methodist Europa* is dedicated to Wesley's proposition that "Methodists are one people" and that it is a good thing for them to become better acquainted one with another.

—THE EDITORS OF *TOGETHER* MAGAZINE





# METHODISM IN OLD LONDON



**MISSION HOUSE**

Facing Mme. Tussaud's Museum is this administrative center of British Methodist missions.

**INTERNATIONAL HOUSE**

Here collegians from distant lands find friendly welcomes from sympathetic Methodists.

**MORAVIAN CEMETERY**

Petrus Boehler, Wesley's mentor, is buried in a quiet graveyard at Chelsea off King's Road two miles west from old Westminster.

**CHARLES WESLEY'S GRAVE**

13

**HINDE STREET CHURCH**

15

**CENTRAL HALL**

Central Hall, facing Westminster Abbey, is headquarters of British Methodism. It's historic: the U.N. first met here.

**SARUM CHASE**

12

Studio of Frank O. Salisbury, late great Methodist artist, is a museum and interchurch center.

**SUSANNA WESLEY'S GRAVE**

Across City Road from Wesley's Chapel is Susanna Wesley's tomb in Bunhill Fields Burial Ground.

**PARK PREACHER**

His pulpit is at Kingsway Hall, but Dr. Donald Soper is famed for modern outdoor evangelism.

**WESTMINSTER**

This tablet in the south aisle of Westminster Abbey reminds visitors of the Wesleys—John and Charles of hymnal fame.

**WESLEY'S CHAPEL**

1

Tours of London Methodism start at Wesley's Chapel, 49 City Road, still a living center of Methodist worship, fellowship, and service.

**SUSANNA WESLEY'S BIRTHPLACE**

3

Cameras click when Methodists come to Aldersgate — scene of Wesley's heart-warming experience.

**CLUBLAND**

Destroyed by the bombs of World War II, Clubland, a slum-area youth center, was rebuilt with aid of Comedian Bob Hope.

**2 SUSANNA WESLEY'S GRAVE**, directly across the street from Wesley's Chapel in Bunhill Fields Burial Ground for Nonconformists. Here lies Susanna, mother of the Wesleys, who died July 23, 1742, at age 73. Also in the cemetery are graves of John Bunyan, Isaac Watts, Daniel Defoe, and William Blake.

**3 SUSANNA WESLEY'S BIRTHPLACE**, in Spital Yard, off Spital Square, Bishopsgate. Almost hidden in a maze of warehouses, Annesley House is now a Methodist community center. Dr. Samuel Annesley brought his family here after being ejected from an Anglican pastorate because of his Puritan views.

**4 ALDERSGATE**. A plaque on the wall of Barclay's Bank, 28 Aldersgate Street, marks the probable site of the meeting place where John Wesley's heart was "strangely warmed" on May 24, 1738. An annual pilgrimage is made here from Wesley's Chapel each May 24.

**5 GREAT ST. HELEN'S CHURCH**, St. Helen's Place, off Bishopsgate. John Wesley preached several times from the carved-oak pulpit here, but after a 1738 sermon, he was told: "Sir, you must preach here no more." Fifty-two years later he was invited to return.

**6 CLUBLAND**, 54 Camberwell Road. Founded in 1922 by the Rev. Jimmie Butterworth, this "youth center with a difference" was destroyed by German bombs in 1941. Comedian Bob Hope and other Americans, along with Methodist Lord Rank, British motion-picture magnate, helped rebuild it, and 1963 will see completion of new facilities.

**7 CHARTERHOUSE**, Charterhouse Square, near Aldersgate Street. Starting in 1714 before he was 11, John Wesley spent 6 years at this "public" school, founded in 1611. The school has moved, and the old building now is a home for elderly gentlemen.

**8 ST. BARTHOLOMEW THE GREAT CHURCH**, West Smithfield. This, London's oldest parish church, dates from 1123. John Wesley preached here until his "very plain and strong words" offended the churchwardens.

**9 KINGSWAY HALL**, Kingsway near Holborn. Headquarters of the West London Mission since 1912, Kingsway Hall is the home pulpit of Dr. Donald Soper, famed for soapbox preaching forays to Hyde Park and Tower Hill.

**10 WESTMINSTER ABBEY**. A modest marble tablet memorializes John and Charles Wesley and documents Methodist significance in the beautiful building where British monarchs are crowned. For 18 years, the Wesleys' elder brother, Samuel, was master at adjacent Westminster School, which Charles attended.

**11 CENTRAL HALL**, facing Westminster Abbey. Architects hail the noteworthy Romanesque design of Central Hall, administrative headquarters of British Methodism. Its great hall is one of London's major auditoriums and was selected for inaugural meetings of the UN General Assembly in 1946.

**12 SARUM CHASE**, West Heath Road, Hampstead. Methodist artist Frank O. Salisbury, who died in 1962, bequeathed his stately home, *Sarum Chase*, and treasured pictures to Britain's Council of Churches.

**13 MISSION HOUSE**, 25 Marylebone Road. Methodists around the world look to it as the center of British mission work.

**14 CHARLES WESLEY'S GRAVE**, Marylebone High Street, off Marylebone Road. Near where he lived for 17 years, the great Methodist hymnist is buried in the graveyard of Marylebone Parish Church, now torn down. His parents were married in the church in 1688.

**15 HINDE STREET CHURCH**, Manchester Square. Welcoming all visitors, this Methodist church gives special attention to students. Sunday worship: 11 a.m. and 6:30 p.m.

**16 INTERNATIONAL HOUSE**, Bayswater. Opened in 1950, International House was the first of nine "homes away from home" operated by British Methodists for foreign students. Young people from 97 nations have lived here, as many as 140 at a time.

**17 MORAVIAN CEMETERY**, 381 Beaufort Street, Chelsea. Once the garden of Sir Thomas More's home, the "Moravian Close" now holds the bodies of Petrus (Peter) Boehler and other friends of the Wesleys. To arrange a tour, telephone Flaxman 6454.

**18 WEST STREET CHAPEL**, 26 West Street. Now property of the Church of England, this unpretentious little building was erected by Huguenots in 1680. John Wesley leased it in 1743 so Methodists could receive Holy Communion in a consecrated building of their own—and as many as 1,800 did at one time.



Many places in the British Isles have special meaning for Methodists, but for travelers on limited schedules, we suggest these five as a must-see list. Take more time if you can; at the minimum it's...

# A Three Day Tour of Wesleyland



John Wesley spent more time in Bristol than any place except London, and the New Room here is the most unchanged of all Methodist shrines. It was Wesley's first chapel, opened in 1739. Also open to visitors are Charles Wesley's home and Portland Chapel, built by Capt. Tom Webb.



Francis Asbury's boyhood home, a four-room cottage of handmade bricks, is near West Bromwich. Studying his Bible "by twinkling firelight," he unwittingly prepared himself for 44 glorious years of service to Methodism in America.



Little changed in 200 years are landmarks of Epworth, where John Wesley was born June 17, 1703. Visitors are welcomed at the Old Rectory, the family home when his father, Samuel, served St. Andrew's Parish Church.

## Notes for a Methodist Pilgrim's Map...

1 **BALLINGRANE**: A 200-year Methodist tradition lives on at the County Limerick farm home of Barbara Heck. On her urging, Philip Embury began Methodist preaching in New York, 1766, led to the founding of John Street Church.

2 **GURTEEN**: Irish Methodists in 1947 established this agriculture college in verdant County Tipperary farm area. One of four Methodist schools in Ireland, Gurteen trains farmers, stems the flight of youth to cities.

3 **DUBLIN**: Founded in 1845, Wesley College (secondary school in U.S. sense) is the largest, oldest, Protestant school in Eire. Its most famous student: irascible playwright George Bernard Shaw.

4 **BELFAST**: Mother church of Belfast Methodism, Donecall Square edifice has memorial window placed by U.S. Methodists honoring Barbara Heck, Philip Embury. Wesley spent a total of 5½ years in 21 visits to Ireland, found the Irish kindly, unhearted. Methodists today number 75,000 with 250 pastors.

5 **SHETLAND ISLANDS**: John Nicolson, Shetlander in the British army, brought Methodism home to these far North Sea islands in 1823. Celtic Christian relics date from the ninth century.

6 **IONA**: Christian faith, brought here in 563 by Irish St. Columba, spread throughout Scotland. A restored 13th-century abbey is a training center in practical Christianity.

7 **ARBROATH**: Wesley liked eight-sided design for his chapels. This one, St. John's is known as "Totum Kirkie" because of its resemblance to a spinning top. Arbroath officials decreed Wesley an honorary burgess—equivalent to today's "key to the city."

8 **EDINBURGH**: Wesley loved Scotland, rented its capital 21 times. Although he won few converts among Calvinist Scots, he found them "the best hearers in Europe."

9 **NEWBIGGIN**: Built in 1760, enlarged a century later, sturdy Newbiggin Chapel in rural Teesdale is Methodism's oldest build-

ing in continuous use. The homely pulpit, with ledge for kneeling, is older than chapel.

10 **ISLE OF MAN**: Second only to London in Methodist members at Wesley's death, the isle has 80 chapels, many historic sites.

11 **HEPTONSTALL**: A chapel of eight sides, the design Wesley favored, dates from 1764. He preached here before the roof was on. Similar, but a year older, is Yarm Chapel, also in Yorkshire. Both are in use.

12 **EPWORTH**: Mecca for Methodist pilgrims, this remote Lincolnshire town was birthplace of John and Charles Wesley. The Old Rectory, their childhood home, was restored by World Methodist Council and has accommodations for small groups of visitors. [Write in advance: *Warden Le Cato Edwards, The Old Rectory, Epworth, Lincolnshire, England. Telephone: Epworth 268.*] At St. Andrew's Church (Anglican), John preached on his father's tomb when barred from the pulpit.

13 **LINCOLN**: In Lincoln Castle, built by William the Conqueror in 1068, Samuel Wesley was imprisoned for debt, 1705. Son John preached here 75 years later. His only baptismal record is in Lincoln Cathedral.

14 **WEST BROMWICH**: American Methodism's "prophet of the long road," Francis Asbury, was born near here August 20, 1745. At Forge Mill Farm, he worked six years as a blacksmith's apprentice.

15 **CAMBRIDGE**: Of Methodist interest in this picturesque university city is Wesley House, theology school, on Jesus Lane.

16 **OXFORD**: In this "cradle of Methodism," Lincoln College rooms occupied by John Wesley were 1729 headquarters of the Holy Club. (U.S. Methodists financed 1928 restoration of the rooms said to have been Wesley's.) Three Wesley brothers—John, Charles, Samuel Jr.—matriculated at Christ Church College; their father attended Exeter College a quarter century earlier.

17 **THE SIMMONDS**: In 1735, John and Charles Wesley left Oxford as missionaries

in General James Oglethorpe's colony in Georgia. During a storm at sea, the Wesleys were impressed by the calm faith of Moravian passengers. Back in London, both had personal faith awakened by Moravian Peter Boehler—which led to John's Aldersgate experience, May 24, 1738.

18 **TREWINT**: After John Wesley's first visit to isolated Trewint, Cornwall, in 1744, stonemason Digory Isbell added two rooms to his tiny cottage to shelter traveling Methodist preachers—an imitation of the Old Testament "prophet's chamber" built for Elisha. Services are held in the cottage.

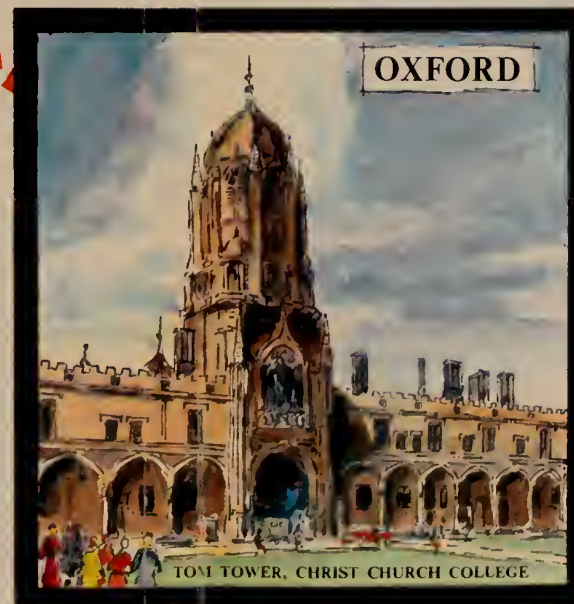
19 **BRECON**: Dr. Thomas Coke, first American superintendent (bishop) was born September 9, 1747 in a house on the town's main street. A church honors his name.

20 **BRISTOL**: This city is rich in Methodist history. Visit the New Room, Charles Wesley's house, and Portland Chapel, the latter built in 1792 by Capt. Thomas Webb, "chief founder" of American Methodism. The colorful soldier-lay preacher is buried beneath the church's pulpit.

21 **BATH**: Kingswood School, Methodism's oldest, was founded near Bristol, moved to Lansdown Hill near Bath, 1857. Under a mulberry tree here, Allied leaders, 'tis said, planned invasion of France, 1944. Not far is Hanham Mount, where Wesley did early field preaching in 1739.

22 **CHANNEL ISLANDS**: French traditions, even the language, are strong on British islands off the French coast. Robert Carr Brackenbury, Wesley's friend and admirer, was Methodism's founder here. His home, where Wesley stayed and preached, still stands in St. Helier, Jersey.

23 **LONDON**: Wesley's Chapel, 49 City Road, Britain's "cathedral of Methodism," was opened by John Wesley November 1, 1778, as "The New Chapel." Wesley lived in the adjoining house from 1779 till his death there March 2, 1791. [For other London sites, fold out facing page.]



Tom Tower, named for its huge bell, dominates Christ Church College where John Wesley was graduated in 1724. Nearby, at less pretentious Lincoln College, Methodism began as a campus club.

Start your tour at Wesley's Chapel, 49 City Road. This "mother church of Methodism" was opened by John Wesley himself November 1, 1778. Here also is his residence, furnished today as it was in Wesley's time. A short walk away are Epworth Press and Methodist Museum.





# The Continent

## Tip to Joe

### NORWAY

- 1 HAMMERFEST:** Only hardy tourists reach the world's most northerly city—and Methodism's most northerly church. U.S. funds helped the congregation of 30 rebuild after World War II.
- 2 OSLO:** Four of Norway's 70 Methodist churches are in the capital. Central Church, St. Olavsgate 28, houses conference offices and was host to the 1961 World Methodist Conference.
- 3 BERGEN:** One of Norwegian Methodism's three hospitals is in this beautiful city, a resort center. Visitors welcome at Central Church.

### SWEDEN

- 4 STOCKHOLM:** Christ's birth, Crucifixion, and Resurrection are impressively depicted in a chancel mural at St. Peter's Methodist Church. At Sthyllegatan 18 is the office of Bishop Odd Hagen, head of Scandinavian Methodism. Sweden has 12,000 Methodists in 148 churches.
- 5 GÖTTENBURG:** Four flags fly at Union Scandinavian School of Theology where Methodist clergy for Sweden, Norway, Denmark, and Finland have been educated since 1924.
- 6 ÖREBRO:** Set in the forested lake and mountain area of Färnadal, Swedish Methodism's youth center has summer accommodations for 60 a day.

### DENMARK

- 7 COPENHAGEN:** Jerusalem Church, No. 2 Stokksgade, is famous as a center for Danish Methodist social service programs. Central Methodist Mission, headquartered at the church, provides a kindergarten, youth hostel, home for the aged, and street mission. Danish Methodism's 35 churches, with some 4,000 members, operate 15 homes for children, aged, and sick.

### FINLAND

- 8 HELSINKI:** Christ Church, Apollotgatan 5, is one of northern Europe's most beautiful Methodist buildings. A small hospital and a home for the aged are associated with it. Finland's 3,000 Methodists in 35 churches are almost equally divided in Finnish and Swedish-speaking annual conferences.

### SOVIET UNION

- 9 BALTIC AREA:** Methodism came to Lithuania from Germany in 1904, later spreading to Latvia and Estonia. By 1939, 37 churches had 2,327 members. The Baltic nations became part of the USSR in 1940. Methodism reportedly is still alive, growing in Estonia.

### POLAND

- 10 WARSAW:** Polish Methodism's nine-story headquarters at Mokotowska 12 houses Central Church and the Methodist English Language College (enrollment: 5,000 plus). Vignrons Polish Methodism numbers some 6,000 members in 76 congregations. [Also see *Methodists in Poland*, TOGETHER, April, 1962, page 37.]
- 11 KONSTANCIN:** The Polish Methodist Orphanage in this Warsaw suburb is the only Methodist social agency still operating in eastern Europe. Two deaconesses care for 30 girls.
- 12 GLAZNOTY:** Built in the 1300s, the church here may be the oldest now used by Methodists. Outside the door, an iron collar once held sinners.
- 13 OSTRODA:** Methodists and Lutherans share a twin-steeped church in Mazurian Lake area.
- 14 KATOWICE:** Methodists in this "Pittsburgh of Poland" have a small chapel, a large plot of land—and anxious hope for an eventual new building.

### CZECHOSLOVAKIA

- 15 PRAGUE:** Bohemian reformer John Huss, burned at the stake in 1415, inspired organization of the *Unitas Fratrum* (Moravian Brethren), through whom John Wesley's spiritual ancestor, Czech Methodism began in 1920, has 2,000 members including 3 Prague congregations.

### HUNGARY

- 16 BUDAPEST:** Methodists, a tiny minority in Hungary, number about 1,500 members in 40 congregations, served by 11 pastors. Some, including a Budapest group, have their own church buildings; others meet in homes.

### YUGOSLAVIA

- 17 NOVI SAD:** Regarded as the center of Methodism in Yugoslavia, Novi Sad, in the northeastern (Vojvodina) section, is also the site of a Baptist seminary where Methodist pastors are trained. A recent report credits Yugoslav Methodism with 3,000 members, 3 ordained ministers, 16 local preachers, 10 "church sisters" (deaconesses).
- 18 SKOPJE:** Small Methodist chapels here and in other Macedonian cities of southern Yugoslavia stand beside ancient Eastern Orthodox churches and Islamic mosques built by former Turkish rulers.

### GREECE

- 19 ATHENS:** On the rock called Areopagus or Mars' Hill, a few steps from the Acropolis, Paul proclaimed "the Unknown God." Today you may join Protestant worship Sundays at 11 a.m. in

Saint Andrews American Church, 66 Sina Street.

- 20 PHILIPPI:** You can tread the very steps of Paul along a still-existing stretch of a Roman highway, the *Via Egnatia*, near Philippian ruins. At nearby Neapolis (now Kavalla), Paul first landed in Europe, responding to the plea he heard in a vision. Outside Philippi's walls, in a clear stream which now flows through tobacco fields near the ruins, he baptized Lydia and her household, his first Christian converts in Europe.

### ITALY

- 21 ROME:** Two Methodist congregations in Rome welcome visitors. Illustrated on the map is the Ponte Sant' Angelo Church, across the Tiber from Hadrian's Tomb. English services are at 10:30 a.m. each Sunday (Telephone 560-323). A larger Italian-speaking congregation is at Via Firenze 38 (Telephone 473-603). At Piazza Cavour 32 is a center of the oldest of all Protestant groups—the Waldensians, named for reformer Peter Waldo who lived 400 years before Martin Luther. Testaccio Protestant Cemetery contains the graves of famed English poets Keats and Shelley.
- 22 NAPLES:** Music is a specialty at Casa Materna, Methodist orphanage, 35 Corso Garibaldi in Portici, at the foot of Mount Vesuvius. The 58-year-old institution, only Italian mission work supported by U.S. Methodists, has aided over 9,000 children.

- 23 VENICE:** Tourists—and pigeons—flock to famed San Marco Square. A few steps away is the Methodist church, reached by its own bridge over a tiny canal under porticos of the square.
- 24 FLORENCE:** In the Methodist church, 9 Via dei Ilenci, is a remarkable ceiling painting, *Triumph of Faith*, believed the work of a 17th-century Florentine, Alessandro Gherardini. The building dates perhaps from the 10th century, and vies with the church in Glaznoty, Poland [see above], as the oldest in Methodist hands. Sunday worship is at 10:30 a.m.

- 25 SAN SEBASTIANO:** A German officer opened the little Methodist church here during World War II. [See *Methodism With An Italian Accent*, TOGETHER, October, 1962, page 33.]

### SWITZERLAND

- 26 ZÜRICH:** Some 290 deaconesses serve Swiss Methodist hospitals, orphanages, and homes for the aged, including Zürich's large Bethany Hospital. At 69 Badenerstrasse is the office of Bishop Ferdinand Sigg and the Methodist Publishing House. Tourists find excellent accommodations at the Methodist Center, Zeltweg 18, Zürich 1/32.
- 27 GENEVA:** The statue-lined *Wall of the Reformers* symbolizes Geneva, heart of Protestantism since the Reformation. The World Council of Churches is at 17 Ronte de Malagnou; nearby is Chateau de Bossy, home of WCC Ecumenical Institutes.

### AUSTRIA

- 28 SALZBURG:** Warfield Hrus, given to Methodism by the World Council of Churches, provides a home for old people, many of them refugees. It honors Gaither P. Warfield, secretary of the Methodist Committee for Overseas Relief (MOR).
- 29 LINZ:** From an old barracks and a city dump, members of Caravon Methodist Church created a kindergarten for children of a crowded refugee area.
- 30 VIENNA:** Methodist headquarters for Austria is at Trautsonstrasse 8, and the city has three small churches. Austrian Methodists are few, but their work with refugees has been considerable.

### WEST GERMANY

- 31 FRANKFURT:** First opened at Bremen in 1858, German Methodism's theological seminary moved in 1868 to Frankfurt, where a visitor was Mrs. Abraham Lincoln. Now at Ginnheimer Landstrasse 180, the school enrolls some 40 students annually. German Methodists, East and West, number 100,000 and are served by 330 pastors, 800 lay preachers, and 13 missionaries in 5 annual conferences under Bishop Friedrich Wunderlich whose office is at Grillparzerstrasse 34. Two hospitals and the publishing house also are here.
- 32 BERLIN:** Five West Zone churches, rebuilt with U.S. Methodist help after World War II, are symbols of U.S.-German friendship. The tiny church at Tilsiterstrasse in East Berlin waits renewal.
- 33 HAMBURG:** The Methodist hospital at Martinstrasse 46-49 is typical of 17 in Germany. They and 31 other institutions are served by 1,100 deaconesses, first organized in 1876.
- 34 HEIDELBERG:** The Methodist church in this famed old university city is at Landhausstrasse 17.

### EAST GERMANY

- 35 MARIENBERG:** An unusual mural, showing Christ in a modern setting, backdrops worship at this little church, built in 1961 by sacrificing prisoners high in the mountains of Saxony.

- 36 ZWICKAU PLANTZ:** Christ Church here is German Methodism's largest congregation.
- 37 WITTENBERG:** The Protestant Reformation was born when Martin Luther nailed his 95 Theses to the door of Castle Church, Wittenberg, in 1517.

### NETHERLANDS

- 38 THE HAGUE:** Helping travelers arrange tours of spiritual significance is a specialty of the American Protestant Church, Bronovolaan 5.
- 39 LEIDEN:** Jacobus Arminius, whose theology strongly influenced John Wesley, achieved eminence as a professor at the University of Leiden.

### BELGIUM

- 40 BRUSSELS:** Central Church and Methodism's Belgian headquarters are at 5 Rue du Champ de Mars. The same building serves the International Christian Fellowship Center which helps tourists plan their travels.

### FRANCE

- 41 PARIS:** British Methodists entered France early in 1791, and U.S. Methodists began work in 1907, but most French Methodists merged with the French Reformed Church in 1938. An English-speaking Methodist congregation continues at 42 Rue Roquepine in Paris (Telephone ANJou 71-62), with Sunday worship at 10:30 a.m. and 8 p.m. Interdenominational American Church is at 65, Quai d'Orsay. Other landmarks include the famed Louvre, where Protestants once worshiped, and Temple de L'Oratoire with its statue of 16th-century Protestant Admiral de Coligny.
- 42 NOYON:** The birthplace of Reformer John Calvin about 60 miles from Paris is open to visitors.
- 43 LA ROCHELLE:** A museum here retells the troubled history of the Huguenots.
- 44 AIGUES-MORTES:** Huguenot wives, imprisoned in the Tower of Constance, included Marie Durand, believed to have scratched on the jail floor the deathless word, *resister* (resist).
- 45 CARCASSONNE:** The Albigensians (Cathari), a pre-Protestant sect in south France, were ruthlessly persecuted by 13th-century Roman Catholic authorities. A museum of their relics was opened in this picturesque walled city in 1962.
- 46 MAS SOUBEYRAN:** Each year on the first Sunday of September, French Protestants meet at this old farm in the Cevennes Mountains to worship and commemorate 17th-century Huguenot heroism. The farmhouse is now a Protestant museum. [See *French Protestants Rally for Renewal of Faith*, TOGETHER, July, 1962, page 29.]
- 47 MONTSEGUR:** Atop a rocky 4,000-foot peak near the town of Foix is this citadel where 500 Cathari held off an army of 10,000 for 10 months before being burned for their beliefs in 1244.
- 48 LYON:** Waldensians, now in Italy, stem from Peter Waldo, 12th-century Lyon merchant.
- 49 WASSY:** France's religious wars began in 1652 when 300 Huguenots were attacked at a house here—now called the *Grange du Massacre*.
- 50 STRASBOURG:** This disputed border area, formerly part of Germany, has a strongly Protestant past. Methodist churches in Strasbourg and Colmar are attached to the Switzerland Conference.

### MONACO

- 51 MONTE CARLO:** A Hitler-built radio station now beams Protestant broadcasts across Europe—and behind the Iron Curtain.

### SPAIN

- 52 MADRID:** Protestant activities in Spain are restricted, but tensions seem to be easing and many cities have tiny congregations of "evangelicals." An English-speaking church in Madrid is at Nunez de Balboa 41 (Telephone 236-51-09); another in Barcelona at Rosellon 250 (Telephone 237-35-42).
- 53 ALICANTE:** Until 1939, U.S. Methodists supported the Model School here, enrolling 900. It is now in government hands, and remaining Methodists are part of the Evangelical Church.

### PORTUGAL

- 54 PORTO:** British Methodist Robert H. Moreton began work here in 1871, and today some 2,000 persons are linked to 13 churches, all in the Porto area. The city's leading church, Igreja do Mirante, at Praca Coronel Pacheco (Telephone 27410), is a striking structure with facade of colored tile. Sunday services (in Portuguese): 11 a.m. and 9 p.m.
- 55 LISBON:** Portuguese Presbyterians welcome visitors to their leading church at Rua Tomas de Anunciacao 56, and their seminary in Carcavelos.

### GIBRALTAR

- 56 GIBRALTAR:** Wesley House, on the city's Main Street, houses both a Methodist church and a canteen and recreation facilities for servicemen.

TOGETHER is indebted to many for assistance with *Methodism in Europe*—especially the episcopal leaders of European Methodism: Bishops Odd Hagen, Stockholm, Sweden; Friedrich Wunderlich, Frankfurt, West Germany; and Ferdinand Sigg, Zürich, Switzerland; also to Dr. Lee F. Tuttle, Lake Junaluska, N.C., and the Rev. Max W. Woodward, London, England, executive secretaries of the World Methodist Council; and to Dr. Elmer T. Clark and Dr. Alfred Godbold, Lake Junaluska, executive secretaries of the Association of Methodist Historical Societies. For second-mile aid, a special "thank you" to Dr. Frank Baker, British Methodist author-historian, and Dr. Frederick A. Norwood, Garrett Theological Seminary. We hope *Methodism in Europe* helps you to travel more knowledgeably. Your comments and suggestions are welcomed. —The Editors of TOGETHER, Box 423, Park Ridge, Ill., USA.





*Educators are concerned, for the moral implications  
are far greater than the void between a classroom A and F.*

# Does Your Child Cheat on Exams?

By STANLEY S. JACOBS

FOUR YEARS AGO, a boy from Oregon won top honors and a \$200 prize from a service club for his high-school essay on *What Honesty Means to Me*. Later, the same youth copied six answers from a classmate's paper during a final college examination and was expelled from school.

"I was just unlucky—I got caught," he said defiantly. "Everybody cheats in school these days—you have to."

Is everybody cheating in high school and college? Not yet. But from recent surveys it appears that a startling percentage of our young people, unlike culprits of an earlier era, feel no compunction about dishonest shortcuts and outright fraud.

Not long ago, the University of California released this report:

"Dishonesty is especially acute among freshmen, where the number of individuals who admitted cheating at some time during the school year slightly exceeds 60 percent . . ."

The overall figure for the university, however, was 28 percent who admitted dishonesty; and this quotient was lower than that prevailing at many comparable schools. "Our university faculty would encourage a return of the honor system instead of proctors supervising tests," said the *San Francisco Examiner*. "Many teachers feel it helps develop in youngsters those cherished virtues of justice and responsibility. But they

admit that the desire for the honor system must be manifest among the students themselves. The system becomes meaningless when not self-imposed. Is this too terrible a test of our young in these precarious hours of democracy?"

The techniques of cheating are many and wondrous. In Cleveland, two college seniors posed as gas company workmen and boldly went to a professor's house while the educator was out of town. They hurried to the professor's study and opened his desk, removing and inspecting the sheets containing the midterm exam questions. Later the two youths were identified and expelled.

Student dishonesty is nothing new:



*"... in a democracy—where every responsible citizen has to regulate himself, assess his own income tax, and obey laws even if policemen aren't around—the practice of honesty is indispensable if our nation is to survive," the author declares.*



At Princeton University, museum curators display an ancient Chinese "cribbing shirt" worn by many generations of scholars while taking final examinations. Use of the shirt was sufficient reason for the death sentence on the culprit if he were caught, but this did not end student dishonesty in China.

**I**N a Boston high school, four boys used a crowbar, acetylene torch, and an electric saw to break into the school record room and inspect copies of exams scheduled later that week. A Kansas professor of economics let it be known that his own file room was unlocked at nights. A watchman left inside nabbed eight students in three separate raiding parties in a single evening. Teachers and college instructors report that girls have been caught peering at notes carefully typed on cleansing tissue carried in their handbags.

Even many noncheaters seem to sanction dishonesty. At Pelham Memorial High School in New York, 81 percent of the student body conceded they would help a friend during a test by providing the answers.

If your own child cheats and you learn about it, is this cause for undue distress? No, says Hyman Grossbard, clinical director for the famed Hawthorne-Cedar Knolls School in New York.

"The worst thing a parent can do is to become hysterical about this problem," he says. "Even the best-adjusted child will let the ethical bars down occasionally."

On the other hand, he continued, parents should do their best—by precept and example—to show their own faith in honesty as the indispensable quality in citizens of a democracy who perforce must run their own affairs.

How extensive is such youthful dishonesty and what, if anything, can be done to curb it? I talked with teachers and school administrators in many states and learned that the cheating problem is universal. It is confined to no one region, socio-economic group, race, or religion.

Most educators agree that the boom in chiseling has been concurrent with the apparent rise in the number of citizens who want to cut corners in business and grab an easy dollar.

One boy in Oakland, Calif., told his principal: "My Dad chisels on his office expense account all the time. Mom never obeys the speed limit when a cop isn't around. Last month, she kept my sister out of school three times in order to go to the beauty shop. But she sent notes to school asking them to excuse Sis because she'd been ill. If that isn't cheating, what is?"

The things growing youngsters read in the papers and see on TV have their effect. What about the nation's so-called "finest citizens" engaging in a conspiracy to fix prices; income-tax evaders; the practice of fixing parking tickets, of using influence to quash such charges as drunken or reckless driving?

One girl, an avid television viewer, said scornfully: "Honesty is for squares! Look at those people on the TV quiz shows. They won thousands of bucks just by getting the answers in advance."

Following the revelations of widespread cheating at the University of California, which has more than 35,000 enrollees, the students themselves have become concerned. Vice-Chancellor Alex Sheriffs says the student judicial committee has asked for introduction of the honor system as a possible brake on dishonesty.

As yet, only 10 percent of colleges have the honor system and only 1 percent of our high schools have faith in it. Clearly, most educators believe it broadens the opportunities for cheating. In the honor system, a student is on his own, with no one to watch him during examinations.

**B**UT other students are supposed to report him if he cheats in the course of a test. Some school officials say this places a premium on informers who are anathema to most Americans.

Radcliffe College had the honor system in effect from 1942 to 1954, but finally abandoned it. For a while, Radcliffe students were permitted to take books from the library without checking them out. This privilege too was canceled when 900 valuable volumes disappeared in less than a year.

Other schools ask students to sign pledges that they will not cheat during an exam. In the New Bedford

(Mass.) High School, the pupils themselves have formed a "youth for an honest America committee" and use promotional techniques in extolling honesty.

They display colorful posters provided by the art department, speakers trained by the speech department, and hold frequent assemblies at which the desirability of honesty is discussed and dramatized in playlets. In the school's handbook appears this question in large type:

"A rating of 95 percent honesty is not good enough for your bank. Is it good enough for YOU?"

The disturbing rise in classroom cheating has caused educators and student leaders to pool their efforts in meeting the problem. At San Jose State College in San Jose, Calif., a fairness committee is composed of five faculty members and five students. They have come up with some practical suggestions.

The committee saw to it that files of examination questions from previous years are made available to all students through the college library. It spoke out sharply against information leaks (sometimes an instructor will drop hints to favored students as to what ground will be covered by his quizzes).

Instructors were asked to remove temptation from the classrooms. "We find that using alternate forms in crowded exam rooms—so that the person sitting next to you answers different questions from your own—curbs cheating to a large extent."

And the committee convinced the deans that they should "distinguish between levels of dishonesty" when exam cheaters are caught and brought before the college authorities. (For example, a youth who comes to class armed with secret notes, crib sheets in his shoes, answers written on his cuffs, and electronic devices obviously intends to cheat his way through an exam from start to finish.)

Many educators are convinced that the public posting of grades and test results is a bad thing. Says one instructor at the University of Colorado: "When I abandoned posting examination grades, cheating in my classes dropped by 45 percent. Questioning the students brought out the fact that they hated to lose face with their classmates . . ."



At Fordson High School in Dearborn, Mich., concerned teen-agers formed their own "congress on cheating" to study ways of licking the problem. After interviewing many confessed cheaters, teachers, and parents, the young investigators brought out these points:

Teachers frequently give sporadic or unclear home work assignments, and inadequately prepare their pupils for tests.

Teen-agers who participate in too many extracurricular activities have less time for study and are more likely to cheat.

There should be more theme-type exams. Yes-or-no and true-or-false questions reveal little and are invitations to cheat.

Teachers should give value to recitation, oral quizzes, maps, and notebooks and not depend exclusively on tests. There should be some uniformity in the kind and amount of homework assigned. Three English teachers in one school, for example, should not have three different sets of standards in judging scholastic performance.

Today cheating in that school is reported to be 40 percent less than in other midwestern high schools.

**O**VERCROWDING and depersonalization of colleges and universities also encourage more cheating, according to Charles I. Glicksberg of Brooklyn College. This instructor believes that less crowded rooms and "restoring personal, friendly relations between students and teachers can do much to reduce dishonesty at exam time."

James D. Pendleton, an English instructor at the University of North Carolina, says: "I tell offenders that their offense is not against me but is against themselves. When I flunked one 19-year-old youth for copying his neighbor's answers, his mother became indignant and upbraided me for allegedly ruining his reputation. He took my course over again and scored a creditable grade. Then he told me: 'You were right. The lesson hurt but it taught me plenty. By being prepared in my work, I'm not afraid of tests any more.'"

Adult responsibility obviously begins with parents. But there are civic,

family, business, and professional pressures on young people who are warned, in effect:

"There are few places for you in our complex world if you don't go on to college. And if you don't have a high-school diploma, you're dead, kid!"

Admittedly, higher education is more desirable—and more necessary—today than at any time in our national history. Our high-school students are under incessant pressure to make top grades in order to gain admittance to our colleges and universities.

A high-school principal candidly told me: "Not everybody can or should go on to college. But we are compelled by our superiors and boards of education to push our students hard, so our schools will be rated high by the universities which accept our graduates. The insistence we place on top grades drives many unsure, inept, or frightened students into cheating in order to pass the exams."

Young people have to discover for themselves that in a democracy—where every responsible citizen has to regulate himself, assess his own income tax, and obey laws even if policemen aren't around—the practice of honesty is indispensable if our nation is to survive. One administrator said to me:

"Young folks are not insensitive or stupid. When they become convinced that their elders believe honesty is politically necessary and morally imperative, they, too, will incline in that direction. We professional school people have to prove that independent intellectual effort is the only means yet discovered to make learning stick.

"Church leaders have their own large role to play in relating what is preached on Sundays to the temptations youngsters face each day.

"And parents, by showing through their own acts that honesty is more than a catchword, can do as much—or more—than all of us in getting children to resist the temptation to cheat. Good citizens are made early, not late, in life.

"A laborer with ethics may be a greater asset to his country than a liberal-arts graduate who has sneaked through school by pilfering other men's thoughts!"



## There's a Voice on the Waters

**O**NE summer, two members of my congregation came to me after a Sunday service. "See you in the fall," they announced. "We've joined an outboard cruising club."

While I'm a boating fan myself, I didn't want to encourage their absence from church. Yet I felt that God could be found on the waters by those who seek.

Some may find Him while they sit in a rowboat quietly fishing—a good way, incidentally, to learn the Christian virtues of patience and perseverance. The meditations of a fisherman are as honorable today as were those of the fishermen who became our Lord's disciples.

Or, consider sailing. Sailboaters somehow enjoy a brotherhood of achievement. Their search for tiny wisps of breeze in a calm is not unlike the prayer of the mystic who seeks the inspiration of God through the dark night of the soul. A sailor's patience, his dedication to obedience, his acceptance of the offerings of wind and water are similar to those of the severest monastic order.

There are few atheists who have sailed through a stormy wind and a white-capped sea. At such times, you do not argue with the Lord. You trim your sails to make the most of what he sends. Once I offered a prayer at an international regatta. One skipper laughed. A year later, at another regatta, he said to me, "Before last year I never realized that God had anything to do with sailing. Now I know that all I have experienced through years of sailing has been the voice of God upon the waters. I have gone back to church to give him thanks."

Is it possible to hear the voice of the Lord on many waters? I think so. In fact, there may be a need today for the church to go down to the sea once more and listen.

—ENSWORTH REISNER



Now in its 86th year, this unique program provides . . .

# Fresh-Air Therapy For Slum Youngsters

By JOHN KORD LAGEMANN

YOUNG Willard Parsons, newly installed as the Presbyterian church minister in the farming village of Sherman, Pa., could not forget the pale, pinched faces of the slum children he had known in his previous parish, a mission in New York's Lower East Side.

One Sunday in early June, when the whole countryside was in blossom, the Reverend Parsons told his congregation what it meant to a child to be cooped up all summer in sweltering tenements. Would some of his parishioners take a

child or two, sight unseen, into their homes for a vacation visit of two weeks or more?

That sermon, preached 86 years ago, was the start of the Fresh Air Fund which has brought almost a million slum children in mutually beneficial contact with a part of America they could never have discovered otherwise—the America of woods and fields, of fresh streams and lakes, of town meetings, big backyards, family picnics, and grace before meals.

During the first summer, families

in Sherman found room for 60 boys and girls from the city. Word spread to neighboring towns and next summer invitations poured in by the hundreds. In a few years, the movement had grown so big that Mr. Parsons appealed to White-law Reid, then editor and publisher of the *New York Tribune*, to set up a nonprofit Fresh Air Fund to administer it. Today the newspaper, now the *New York Herald Tribune*, contributes office space and publicity, while 28,000 donors give half a million dollars yearly to meet expenses.

Last year, the fund provided summer vacations of two weeks or more for 12,000 slum kids, 3,000 of them in Fresh Air camps, the rest in private homes in 12 states from Maine to Virginia. Over the years those homes have become fused in a community of the heart called Friendly Towns. For Fresh Air kids, it holds one surprise after another.

On arriving at a Maryland farm home, two Puerto Rican girls, eight and nine, pointed to animals grazing in a pasture and asked their hostess: "Can we ride the horses tomorrow?" The "horses" were black Angus cattle.

A small boy, a real hellion back on Avenue C, ran terrified through the screen door of a Vermont farmhouse. Asked what had happened, he gasped, "A butterfly was chasing me."

Many Fresh Air kids have never before slept alone in a bed between two fresh sheets. When shown up to their bedroom, they often inquire,

*This year some 3,000 city kids will get acquainted with the out of doors in Fresh Air camps in the northeastern U.S.*





"What people live in the next room?" The idea of one family occupying an entire house is unheard of.

In packing up to go home after a Friendly Town vacation in a Connecticut suburb, nine-year-old Nieky left behind a large photograph his hosts had given him as a memento.

"What's the matter, don't you want it to hang on your wall?" they asked. The boy shook his head.

"We don't have a wall," he said. "We live in the middle of the room."

WELL-MEANING people often ask, "What's the good of exposing these youngsters to the comforts and pleasures of a secure family life and then sending them back to the same dismal slums?"

Frederick H. Lewis, executive director of the Fresh Air Fund, welcomes the question because it gets at the heart of the slum-child's problem—his isolation.

"He needs to get away, not because he's hungry or unloved—usually he isn't—but because he leads such a terribly narrow life," Lewis told me. "He's street-bound. His world is a teeming city block. If he strays too far, he's in hostile territory. He grows up without learning or even suspecting what it takes to get along in 20th-century America. A Friendly Town opens the door to this larger world. Far from creating bitterness or despair, this contact gives a child confidence that he can face this world and make something of himself."

Daniel Hollman was six when an upper New York State family, the Thomas Fords, welcomed him into their modest home for a two-week Friendly Town vacation. That first visit was extended from two weeks to two months. Danny spent the next seven summers with the Fords, who treated him as they did their own son Judson.

"Those summers with the Fords taught me something the kids on my block in New York never had a chance to discover," Daniel Hollman told me recently. "That was the idea that a man could plan ahead and work for distant goals. Mr. Ford started out with very

little, but he knew what he wanted for himself and his family, and by hard work he achieved it. During the war, he worked on a night shift in a chemical plant and saved his money to invest in a plant of his own. I watched it grow from a barn in the backyard to a modern plant in Syracuse, N.Y. His success was a promise that I, too, could shape my own life."

When most of his classmates dropped out of school, young Hollman went on through high school and college, and worked his way through Fordham law school. Instead of fighting gang wars, he went to Korea as captain in the Marines. Today, he's assistant United States attorney for the Southern District of New York.

There are other distinguished Fresh Air alumni. One is Charles E. Wilson, former president of General Electric Company. Another is the actor Ben Gazzara. "I lived in a tenement between a home for dope addicts and the East River," he says. "I'd have ended up in one or the other if the local settlement house hadn't given me a lifeline to the outside world through a Fresh Air vacation."

The Fresh Air Alumni Association, organized only last year, brings together men and women of all walks of life who feel that getting away on Fresh Air vacations changed their lives for the better. One way they express their gratitude is to serve as volunteer helpers while the summer rush is on to get the youngsters off on their vacations. At Grand Central terminal last summer, Mrs. Carmela Menta Catalano, the wife of a prosperous Bronx insurance man, had just waved good-bye to a batch of Fresh Air kids bound for New England.

"How well I remember the first time I left on this same train for a Friendly Town vacation," she told me. "I stayed with Mr. and Mrs. Archie Leonard on their farm in the Berkshires. On my first morning I got up early and walked barefooted through the hillside fields. When I got back Mrs. Leonard could see I had been crying. 'Poor child,' she said, 'you're homesick.' How could I tell her I was crying because it was so beautiful?"

If you've been in New York in

the summer you've probably seen little flocks of Fresh Air kids of assorted sizes and colors traipsing across the waiting rooms of bus or train terminals, lugging or dragging their belongings in suitcases, hatboxes, and pillow slips. It's the first time many of these children have ever been more than a block or two from their homes.

"Are we still in America?" some have asked as they emerge from the tunnels of Manhattan. They spend most of the ride with their noses glued to the windows.

When the Fresh Air kids get off train or bus, their hosts are waiting. Over half are returning to families they've stayed with before, and for them it's a joyous reunion. For the others, it takes a little time to get acquainted. One hostess faced a dilemma when she took her seven-year-old guest to the family sedan. The little girl refused to get in. "The last thing my mother told me," she said, "was, 'Don't ride in a car with strangers.'"

On arrival, the new guests sometimes take a defensive attitude. They want to be accepted as equals. Some of them brag. "What a heap," said one boy on being shown to his host's battered station wagon. "My father drives a Cadillac." It was true. His father was a chauffeur. Another boy on being shown to the bathroom was critical of the tub. "Ours is painted blue," he said.

THOUGH each child is assigned to a definite family before he leaves home, adjustments can be made later through the local Fresh Air chairman. In a New York college town last summer, a professor and his wife who loved to read and take nature walks with their dachshund got a rootin', tootin' Tom girl who loved baseball. Another family who went all out for sports got a quiet, reflective boy who loved to read. The two families swapped guests and everybody was happy.

Homesickness is sometimes a problem for the first day or so. In Salisbury, Md., Hans Schilling, the local Fresh Air chairman, has invented a remedy that seldom fails. When he or his wife see a young visitor is coming down with home-



sickness, they accidentally on purpose spill a coffee can of buttons, beads, and other tiny odds and ends. As Mrs. Schilling told me: "By the time you and the child have finished crawling around the floor together, picking up all these tiny bits, you have become fast friends and the homesickness has miraculously disappeared."

SERIOUS behavior problems are rare. Out of 9,000 children in Friendly Town homes last year, only 156 were sent home early, and over half of these left because they or somebody in their family was ill. Just the same, hosts are occasionally called on to use all the tact and patience they can muster.

Mrs. Phyllis Krasilovsky of Chapqua, N.Y., made only one specification in her application to the Fresh Air Fund. She wanted "a child who likes to read." Her guest Patsy, a very tall girl with glasses, arrived with a huge roll of comic books. Mrs. Krasilovsky, the author of many well-known children's books, waited till Patsy felt at home. Then on the second day she asked one of her daughters to lend Patsy her favorite book.

"Sitting bolt upright in a chair, Patsy opened the book as if about to swallow bitter medicine," says Mrs. Krasilovsky. "An hour later, she was curled up with the book and contentedly oblivious to everything around her. She carried the book to lunch, sleepwalked with it to the car, and finished it just before bedtime—with no thought of her favorite crime show on TV. Next day when we all went to the library, Patsy staggered down the steps with 12 books. She finished them all before she left us."

After an initial spell of shyness or homesickness, most Fresh Air kids bounce back quickly to their normal lively selves.

Most Friendly Town families are in the middle or lower-middle income bracket and most have young children of their own. What they offer their guests from the city are not luxuries but the essentials—and some of the niceties—of routine family and community living. For many Fresh Air kids, it's a new experience to have regular meal-

times when the whole family gathers around a table to eat and converse. Regular bedtime is a novelty, too, and to some sleeping alone represents a first taste of privacy.

The streets of Friendly Town suburbs and villages offer undreamed of freedom of movement. There are no street fights, no drunks in doorways, no dope peddlers. Their slum neighborhoods have given these youngsters shockingly little chance to learn how a community operates.

In Friendly Town, they see that society isn't a racket after all. On the whole, people trust each other and work together for a common good. Roughly half of the Fresh Air kids are fatherless. Coming in contact with a kindly, responsible hardworking head of a family gives these boys a new concept of what it means to be a man.

The benefits aren't one sided. Friendly Town hosts feel they get as much out of the experience as their guests.

"It's been an important part of our family education," says William Dunnigan of Cohoes, N.Y. "Living in the suburbs, we come in contact almost exclusively with people like ourselves—the same income level, same education, same interests. Sharing our summers with these city kids has shown us how to find the human being beneath the superficial differences of speech and dress and color of skin."

Every summer for five years, the Ives family of Homer, N.Y., has welcomed back Robert Cotton, now 13, a Negro boy from East Harlem, one of New York's worst slum areas. Last summer I met Bob in the Ives gracious living room, along with the Ives boys, John, 12, Stuart, 10, and Bruce, 6. "Bob's become part of the family," Mrs. Ives said. After the boys left for bed she told me proudly that Bob was in the ninth grade, getting top marks and planning to work his way through college, perhaps to study medicine. "I couldn't be prouder of him if he was my own son," Mr. Ives said.

Fresh Air children are selected by community service organizations throughout New York, and they include boys and girls from 5 to 13

of every race, color, and religion. About half are white; the others are about equally divided between Puerto Rican and Negro, with a small contingent of Chinese.

In the invitation sheet, the host family is asked to specify the sex, age, and race of the child they will welcome into their home. The need is greatest among Negroes and Puerto Ricans. But to avoid misunderstandings, the fund will not send out a darkskinned child unless it has specific assurance that the child will be welcome. Rock-ribbed New England has always taken Fresh Air children regardless of color. During the last five years, a constantly increasing number of invitations to Negro and Puerto Rican children has been coming in from other regions—including Maryland and Virginia.

If you've ever taken two or three children on a vacation trip, you can imagine what it's like to take 12,000 Fresh Air kids to their widely scattered destinations and bring them safely back home again. A hard-working professional staff sees that each child gets a thorough medical examination, provides round-trip transportation, and co-ordinates the activities of volunteer committees in 1,800 widely scattered communities. The real spark plugs are the local chairmen, housewives, and businessmen who line up the hosts.

WILL THE Fresh Air plan work for other parts of the U.S.? In Chicago, the Methodist-sponsored Newberry Avenue Center, and in Cleveland, the Inter-City Protestant Parish each sends about 300 slum children on summer vacations in suburban and country homes. Both programs are modeled after the New York Fresh Air Fund, and Director Lewis stands ready to put the lesson of the fund's four score years of experience at the disposal of any new Fresh Air projects anywhere.

"More and more organizations ask for money," Lewis told me. "Mainly we ask people to give of themselves."

"Sharing your family life with a slum child for part of the summer demands a lot more than writing a check. But it gives a lot more, too."





Their interest spurred by the work of such Hoosier doctors as H. L. Sedam (left) in The Congo, Methodist Men of one Indianapolis church have brought a Congolese male nurse (right) to the U.S. for further training.

# Operation Doctor:

## A Hoosier Success Story

THE LAST of six Hoosier physicians who donated their skills for three months to treat the sick in The Congo returned home recently to conclude Indiana's Operation Doctor—a practical, grass-roots mission enterprise.

But the project is far from forgotten. Already plans are under way for a second stage. Bishop Richard C. Raines of Indianapolis, president of the Methodist Board of Missions, and the six physicians hope to launch Operation Doctor II soon.

The remarkable effectiveness of this program is matched only by its newness. Although other doctors have served similarly [see *He Took His Family Along*, July, 1961, page 62], Indiana's was the first group program.

Operation Doctor was launched at a meeting called by Bishop Raines in Indianapolis on January 26, 1961. He and Dr. Harold N. Brewster, the Board of Missions' medical secretary, told the 55 doctors present about health conditions in central Africa. The Congo was left with only a handful of overworked physicians and jammed mission hospitals when more than 500 European doctors fled the country immediately after Belgium granted independence June 30,

1960. The Congo Protestant Relief Agency was set up to rush medical help.

Six Methodist doctors—four specialists in internal medicine, a general practitioner and surgeon, and a heart specialist—responded to the appeal for volunteers to serve for three months.

Within months, Dr. Richard M. Nay was in Katanga Province. He was followed by Drs. James M. Jay, Robert D. Piekett, Herbert L. Sedam, Hunter A. Soper, and B. T. Maxam. They paid their expenses while in Africa, but the Board of Missions provided transportation.

None had been particularly mission-minded previously, but that changed quickly. As Dr. Nay declared upon his return, "I am convinced missions are the most effective and important force for good in the world today. I am convinced that peace will come only as the result of missionary activity."

Says Dr. Soper: "The experience considerably deepened my convictions about the importance of missions, and made me much more aware of the plight of other people in the world."

Dr. Jay concurred: "We need more services like those provided by the mission hospitals. This is the

kind of assistance the church and the United States need to bring, not atomic reactors or guns."

As a result of Operation Doctor, Mpembele Francois, 38, a Congolese male nurse at the Kimpese mission hospital, is taking laboratory training at Methodist Hospital in Indianapolis under sponsorship of the Broadway Methodist Church men's club.

"We must help the Congolese help themselves," says Dr. Jay, who arranged for Francois' study. "While providing medical service is important, it is essential that we provide training which will help them meet their own needs."

In addition to the gratitude expressed to the Hoosier doctors in Katanga, praise for the project comes from the Methodist leader who has directed the church's program in that region for 19 years—Bishop Newell S. Booth [see *Late Word From The Congo*, March, page 14].

Bishop Booth said of the Indiana doctors: "You are doing one of the most important things that can be done toward realization of a Christian order and peace for this heart of Africa." He described Operation Doctor as "a 250-percent success."

—CHARLES E. MUNSON



# Light Unto My Path

WEEKLY MEDITATIONS BY MINISTERS ON INTERNATIONAL SUNDAY SCHOOL LESSONS

*You are not the proprietor of anything . . . you are only a steward of what Another entrusts you with, to be laid out not according to your will, but his.*

—JOHN WESLEY

JUNE 2

*The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.*  
—Psalms 19:8

IT IS A weird experience to be in a place when the light suddenly goes off and you find yourself in total darkness without the sense of direction. Add to this the frustration of not knowing where the next step will take you, and a state of confusion to the point of panic develops if one does not keep an iron hand on his emotions.

An unforgettable experience like this happened to me. When the lights came on again and the way ahead could be seen, a great feeling of comfort and peace came to me and a sense of security and well-being returned.

So with the life and spirit of man—a confusion can result due to spiritual darkness enveloping the soul. It may surround us in a moment, or the light may fade gradually from the path; but either way, the end result is a feeling of being lost, of separation from God. Our hand has slipped out of the hand of God.

At this point, we will know what Jesus meant when he cried from the cross, "My God, my God, why hast thou forsaken me?"

The path is obscured, the light is gone! This is not a time for panic, but a time for faith! When the light comes on again and the way before us is lighted by the presence of

Christ, our hearts rejoice and we are born anew into the Kingdom.

**Prayer:** Thou who art the source of all light, who enters our hearts, and sups with us and we with Thee, bring light to our daily path. Amen.

—HAROLD M. MCADOW



JUNE 9

*O give thanks unto the Lord; for he is good: for his mercy endureth for ever.*—Psalms 136:1 (KJV)

ABOUT 30 years ago, before diesel locomotives replaced the iron horse in our section of the country, it was a common sight to see an extra engine added to the trains to help push them up the mountain grades. Even the short trains had to have this helper, but nevertheless progress was slow and tortuous.

As a boy, I was a regular spectator at the top of Saluda Mountain as the trains would reach the crest, cut off the extra engine, and then hurry off across the plateau as if to make up the time spent in struggling to the top.

Since my ministerial life began, I have seen many persons reach the mountains in their lives, have seen them struggle slowly and painfully up the grades, and have seen some stall in the effort.

But those who took God as a helper

reached the crest and went joyfully across the plateaus of life, aware with thanksgiving of the source of their help.

Parents, looking into the face of a newborn child, watching that child grow, standing beside him as a graduate, in marriage, in his own parenthood, can and ought to be thankfully aware of God's mercy and love as God becomes meaningfully Father and Companion of all life.

Jesus spoke with authority about God's concern for us as we have for our own children. Certainly the Christian home is the one blessing most deserving of our thanksgiving to God for making this richness of life ours if we are willing to struggle to possess it.

**Prayer:** O Lord, forgive us when we forget thy benefits. Make us aware of the blessings in store for those who make thee their helper. Amen.

—FLETCHER L. ANDREWS



JUNE 16

*For the righteous Lord loveth righteousness; his countenance doth behold the upright.*—Psalms 11:7 (KJV)

A RIGHTEOUS God—therefore a Savior! So reveals the Old Testament. The living God is revealed to the world in his righteousness. It is because he is righteous that he is able to love righteousness.

God's righteousness is revealed ultimately through the Christ whom he gave unto a darkened world. This is his supreme revelation of himself. He is holiness; and holiness is righteousness.

God loveth that which resembles himself. God made himself anew in the righteous Son, loving that which resembled himself. Because he is holy and righteous, he redeems and saves, through Christ our Lord.





Harold M. McAdow  
Newark, Ohio



F. L. Andrews  
Lexington, N.C.



G. R. Youngblood  
Georgetown, Ind.



J. C. Sheffield  
Norfolk, Va.



G. W. Eppehimer  
Chester, Pa.

As we look into a telescope, the object at which we look is magnified and in a sense brought closer to the eye. This the righteous God did when he sent Jesus Christ into the world. His countenance doth behold the upright.

We see the face of him only as we look up. He was distant, far off from the "image" he created as man kept walking away in sin and degradation. The vision was blurred until Jesus was sent into the world. The righteous Lord loved through his righteous Son.

His face is ever open and visible to any who will look up, be lifted up, and live. His countenance doth behold the upright. God in his righteousness made man to look up, lift up, and love; that he might see the glory of his love—ever glowing with the righteousness which he gave.

**Prayer:** O God of righteousness, open my heart, and all hearts everywhere to the magnitudes of thy love. Make each of us willing to restrain from looking to the unrighteousness of our own kind and look to the absolutes of the righteous Lord, holiness, and love. May these be our seekings for the glory of thy Son. In thy holy name, we ask it all. Amen.

—GLEN R. YOUNGBLOOD



JUNE 23

*The heavens are telling the glory of God; and the firmament proclaims his handiwork.*  
—Psalms 19:1

**T**HE heavens are *yelling*! This isn't what the Bible says, but this is what it means. The heavens are *yelling*, and they yell at us to listen and look at what we hear and see.

So, Comrade Cosmonaut, you say you didn't see or hear anything of God as you hurtled through space?

Well, you are not the only one who suffers from spiritual blindness and deafness! Jesus was aware of this, and he said, "Having eyes do you not see, and having ears do you not hear?"

In his poem, *Omnipresence*, Stanton A. Coblentz both saw and heard:

*The heavens are the mind of God,  
the systems are His word,*

*The message of the All-in-One, the  
Ever-Seen and Heard.*

*In planets He has marked His name,  
in galaxies His thought,*

*And the shapes of constellations are  
the dreams that He has wrought.*

"The heavens are telling." And what do they tell? *The glory of God!*

"The firmament proclaims." And what does it proclaim? *God's handiwork!*

The Bible says, "in many and various ways God spoke." One of those ways in which God has spoken to us is through his creative power and majesty.

In contemplating celestial grandeur, the psalmist was overwhelmed by man's littleness and said, "What is man, that thou art mindful of him?"

But in God's wisdom the big universe and little man go hand in hand. As with the gift of his Son, this is another way in which God tells of his love and concern and providential care. Man's littleness is encompassed in God's bigness.

The number 1,000,000,000 is a big number and God is even bigger, but every zero still counts! Both the "secure trustworthiness of a big God" and the "value and importance of a little man"—this is what the heavens are telling!

**Prayer:** Almighty God, help us to lose our littleness in thy bigness. Amen.

—J. COURTNEY SHEFFIELD



JUNE 30

*Let every thing that hath  
breath praise the Lord. Praise  
ye the Lord.—Psalms 150:6*

**F**OR a thousand tongues to sing my great Redeemer's praise" begins a beloved Methodist hymn. How we enjoy singing these words! How slow we are to use our one tongue to praise God each day!

Of all people, the Christian should live in an atmosphere of continual praise. In the Lord Jesus Christ, he has had the eyes of his soul opened to the goodness of God. More than that, he has had a personal experience of God's love for him. Therefore, his heart should beat with thankfulness to God.

Take time to review these six months of 1963. In your thoughts, look for God's loving provision for your life. Note the times of divine guidance. Remember how the Lord sustained you in the trying hours of need. Recall how you discovered God supplying your need through Christ. Material and spiritual blessings are yours. Praise ye the Lord for his goodness.

For the Christian, there is a greater reason to praise the Lord. Our spiritual gaze fixes upon the cross. This is where we find the proof of God's amazing love for us. Poor sinners though we are, God touches us by his redeeming power. Then we become new persons in Christ.

A whole new outlook on life is given to us. We begin to feel new desires. We come under the pull of holier aspirations. We learn to live by faith in Christ and not sight. This new life is not of our doing; it is the effect of God's grace in our souls. Praise ye the Lord for his wonderful love. Now, let every tongue sing the great Redeemer's praise!

**Prayer:** Our heavenly Father, give us grateful hearts that we might praise thee by our lips and in our lives through Jesus Christ our Lord. Amen.

—GEORGE W. EPPEHIMER





Cartoon by Charles M. Schulz. © 1962 by Warner Press, Inc.

"I think maybe I've discovered my trouble with getting out of bed, Mom. I think I'm allergic to morning!"

# Teens Together

By RICHMOND BARBOUR

**ARE YOU** normal? Of course you are. You are a teen-ager. During your teens, you're normal if you worry about yourself and your friends. You're normal if you think you're too tall or too short, too fat or too thin, too quick to develop or too slow.

You're normal if you feel shy and lack self-confidence, are happy part of the time, then very blue. You'd be abnormal if you had no problems. Does that reassure you? I hope so.

Why do you worry about yourself? Because you are in your years of change and frustration. They're years when you have trouble understanding yourself and those about you. Probably you assume you'll have the same problems forever. Usually 13, 14, and 15 are the hardest teen years. Then life begins to settle down. By the end of your teens, you'll be reconciled with yourself. Most of your present worries will vanish.

Here are three suggestions for living happily through your teens. Do your best to follow them. They'll ease your way and prepare you for the years to come.

*First, accept yourself.* Don't apolo-

gize for being you. Just now you downgrade yourself. You envy others and wish you could be like them. Did you know they envy you? Really, they do. You are just as worthy as any human being and just as important. So, accept yourself. That is basic.

*Second, strengthen yourself.* Set out systematically to overcome your weaknesses. It's never easy, but you can succeed. Take a long look at yourself in the mirror. Do you see too much fat? Then reduce. Bad posture? Take exercises. Tired from lack of sleep? Then get more rest. Become as attractive as possible. No one but *you* can do the job.

Review your talents. Are you especially good at dancing? Swimming? Playing basketball? Public speaking? Find activities in which you excel and build those skills.

*Third, guide yourself.* You sit in your own driver's seat. Plan to be a good driver. Practice thinking ahead and making decisions coolly. Practice being responsible and trustworthy. Do you make mistakes? Of course, everyone does. But don't waste time blaming others, don't alibi to yourself. Face

facts, learn from experience. Progress comes that way.

Remember, you are normal. Accept yourself. Strengthen yourself. Guide yourself. What you do with your life is up to you. *Bon voyage!*



*I'm a girl, 15. I'm so bashful it makes me miserable. I'm at ease only when I'm home. When I go to parties, I'm afraid to speak to anyone. Can you help me?—T.S.* Here are several suggestions: 1. Remember everyone is shy to some extent. Many of the noisiest people around you are more bashful than you; they are hiding it by cutting up in front of others. 2. Keep in mind that we all like to talk about ourselves. When you are trying to think of something to say at parties, don't think in terms of yourself. Look at the other person and say something nice to him about himself. Almost certainly he will respond pleasantly. 3. Learn to do well the things your group admires. Dancing lessons are a good investment. 4. Be careful of your clothing, makeup, and hair styles. Be as attractive as you can. Then forget yourself. 5. Listen attentively when other people speak. Try to understand their feelings as well as their words. 6. Smile.



*My brother is 14, I'm 16. He has developed epilepsy. My parents are heart-broken. They're afraid the same thing will happen to me. It's not contagious, is it? What are his chances of being cured?—R.G.* Epilepsy is not contagious, nor is it inherited. We do inherit the predisposition toward it, but very likely you will never be afflicted. The cure depends on the patient, his doctor, and his family. Almost all epileptics are now able to control the disease medically and live normal lives. I hope your parents have already consulted a physician and are following his instructions about the care of your brother. You can be a great help to him, also. Learn all you can about the disease. Help him and your parents to understand and accept his handicap in good spirit. God bless you.



*I'm a boy, 15. I pray and read the Bible every day. Usually I feel in control of myself, but at our football games last fall, I got excited. I found myself cussing the other team and enjoying it. All the other boys do it. Why am I so weak?—F.P.* I'm glad you



realize swearing is wrong. What you experienced was mob feeling. When a sizable group of people get excited, individuals lose their identity. They are swept off their feet emotionally. Their consciences are blocked. The mob acts almost like a savage animal, without morals or ideals. That is why otherwise decent people take part in mob violence. Their sanity returns when they quit the mob.

QA

*The boy I like has a police record. I'm 11, and he is 16. He was sent away, two years ago, but returned home last month. He thinks everyone has it in for him. He will not come to my house to meet my folks. He doesn't even want them to know we have dates. He has me lie to them about seeing him. I know this is wrong. I'll have to tell my folks, won't I?—I.N.* Yes, you will. Tell them tonight. Take whatever restrictions they give you. If you want to date the boy again, insist that he come in and meet your folks. If he refuses, you'd better not see him again.

QA

*How can I get acquainted with a nice boy who goes to the same school I do? I've smiled at him, but I don't know how to get started talking to him.—M.B.* Keep on smiling. Add a cheery "Hi," or a comment about the weather. In the meantime, find out what school activities he's interested in. Bone up on them. If he goes out for sports, try to see games in which he plays. Then you'll have plenty to talk about the next time you see him.

QA

*My sister is 21. I'm 19. I've been going with a fellow who's 24. When my sister came home from college one weekend, she met my boyfriend. Now he's dating her instead of me! I hate the sight of both of them. How can I break them up?—N.N.* You shouldn't think of trying to break up the friendship between your sister and your former boyfriend. They have every right to date each other. You were not engaged. Both of you are free to have other friendships. When you start dating another boy, you'll feel differently about this.

QA

*I'm a girl, a high-school senior. My mother wants me to major in home*

## Bishop Nall Answers Questions About . . .



# Your Faith and Your Church

**Why do our creeds say nothing about hell?** Our creeds (see *The Methodist Hymnal*, page 512) do not mention hell and eternal estrangement from God because we believe in heaven and eternal fellowship with God. We believe in what we hope for, pray for, work for.

Actually, we can only believe in Christ, not anti-Christ. He has overcome the devil, borne sin, and removed eternal death. We do not believe in them because we believe in him.

We dare not fix our minds on defeat and disaster. Death, sin, and eternal punishment have meanings for us only when they are overcome. "The victory that overcomes the world, [this is] our faith" (1 John 5:4).

**Who created the devil, and why?** The Scriptures offer no explanation of the problem of evil, though the Book of Job wrestles with it. Whether evil is here to humble or to test man, to discipline or to purge him, or to buffet and batter him into maturity, there is no satisfactory explanation of its origin.

Clearly, it is within man, not outside, and he only deludes himself when he tries to place the blame on somebody or something else. God has placed him here with the privilege of choosing good or evil, light or darkness. Yet, he can only choose light, if he lets God help in the choice. No spectator, God enters actively into the choice, prompting, aiding, loving man, who is made in God's own image.

**Is the Bible the Church's language?** Without a doubt, the individual churches that make up the Great Church communicate through symbols derived from the Bible. They do not always agree concerning the meanings of these symbols, as preachers, evangelists, scholars, teachers, and prophets do the interpreting.

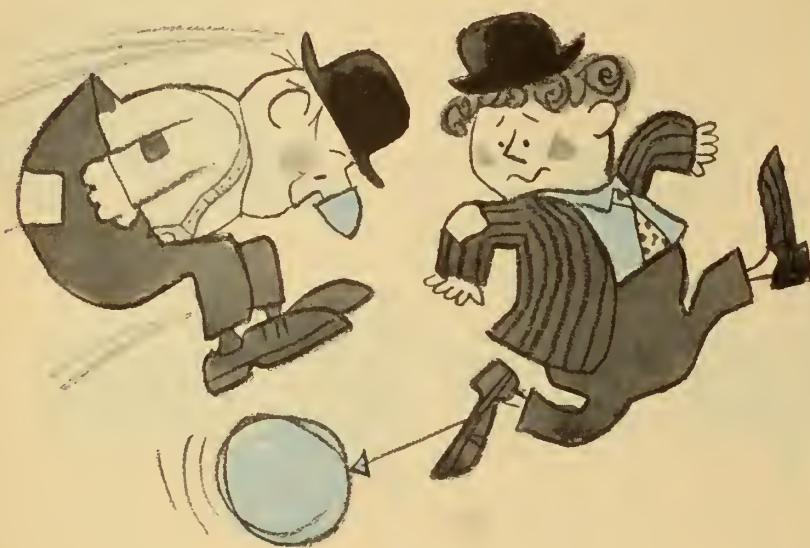
When churches talk to each other about their organizations, they have little to say. When they argue about creeds, rituals, and liturgies, they usually have too much to say—and say it with pride and bitterness. But when they speak about the Bible, they talk a common language.

As James M. Gustafson has put it in *Treasure in Earthen Vessels*: "The Bible carries its meanings and purposes: the Bible delineates its object of loyalty, God. It tells the story of the Person who is the center of the Church's life, Jesus Christ."

"The whole world is asking questions," Bishop Nall states after a recent study tour of India, Pakistan, and Nepal, "and some of the best are being put by young thinkers of other faiths. But I believe Christianity has the answers." Bishop Nall is episcopal leader of the Minnesota Area and prior to that was editor of the *CHRISTIAN ADVOCATE*.



# Try a Hobo Party



**I**F YOUR CHURCH is looking for a new way to collect clothes for needy families, try a Hobo Party. The last one we gave netted our adult Sunday-school class eight large boxes of garments—and everyone had a whale of a time. Here are some hints:

Ask guests to dress as hoboes and bring clean, mended clothes for the poor. You'll find that even the most sedate couples will join in the fun when everyone is dressed like a "knight of the open road." Provide ribbons for the people with the best costumes.

Give the party in your church gym or recreation room and hook up a public-address system to carry your announcements. As for games to play, we've found these successful—but remember, a phonograph is needed for some:

**Pop the Balloon.** Tie a balloon around each woman's ankle. Couples then skip around the room trying to burst each other's balloons. When a balloon pops, that couple is eliminated. Last pair still on the floor wins.

**Find Your Partner.** Women join hands, form a circle, and march to the right as the music plays. Men join hands in an outer circle and march to the left. When music stops, each man hunts out his partner, grabs her hands, and together they sit on the floor. Last couple to sit is out. Keep on until all but one pair is eliminated.

**String Untangle.** Make up sev-

eral teams. Give captain of each a ball of string. He winds it once around himself, passes it on to the next in line, who does the same, and so on. Last one in line, after wrapping string around his body, unwraps himself, passes string to his neighbor, and back down the line. First team to have its captain unwound wins.

**Clothes Race.** Give each team a box of soda crackers and a suitcase of old clothes. When the whistle sounds, each team leader grabs his side's suitcase, sprints to an assigned chair at the far end of the room, sits down, and slips on an outfit of old clothes from the suitcase. Then he eats a dry cracker and, when it's all gone, whistles. Finally, he picks up the suitcase again, races back to his team, and hands it to the next person, who goes through the same performance. Winning team is the one that finishes first.

Before refreshments, wind up the evening's games by placing an assortment of unwrapped prizes on table. Give each woman a square patch, needle, and thread. At a signal, women start sewing the patches on their partners' trousers. First couple through gets first pick of the prizes. Others get to choose in the order they finish.

All this adds up to an evening of enjoyment—plus a good collection of clothes for less-fortunate families.

—MARJORIE KING GARRISON

economics when I go to college next fall. She says I'll be glad after I'm married. I want to have a career. Isn't housework something anyone can do without special training?—C.H. I agree with your mother that you'll be grateful after you're married to have had some experience and training in homemaking. There are many interesting careers open to women with degrees in home economics. If you don't want to major in home economics, take a few elective courses in the subject.



*I am a boy, 16, in the ninth grade of junior high. I was sick and held back, so I am older than my classmates. My father bought me a car the day I got my driver's license. I've been taking my friends to and from school. Now the principal says there's a rule that kids can't drive cars to junior high school. He also says I'm reckless because I usually run the boulevard stop at the edge of the school parking lot. Does he have the right to keep me from driving my car to school?—P.S.* Yes, he does. Many junior high schools have the same rule. Try to be a good sport about it. Also be careful to observe all traffic rules. Your carelessness could injure others, and if you get a ticket or two, you may lose your license.



*I am a girl, 16. My boyfriend, 18, is in the army. When he was home a month ago, he proposed to me and wanted to buy a ring. I told him I loved him, but that we should wait a while before getting a ring. Today I got a letter saying he was engaged to a girl he met two weeks ago. I am heartbroken. Why would he be so fickle?—R.L.* Many boys of 18 are fickle. Being away from home seems to make them worse. Perhaps you are lucky. You found out what he was like before you formed any permanent attachment. Write to him, wishing him well. Then start dating other boys who may be more responsible. Your heartache will heal soon that way.

*Want to know what's right, or wrong in a special case? Don't know who to ask for guidance? Write Dr. Barbours, c/o TOGETHER, Box 423, Park Ridge, Ill. Chances are, he'll have a helpful, confidential word for you.*







# JIMMY

*We look in on a small boy whose life in a children's  
home reveals a sharp break with the past—and promises much  
for innocent victims of disintegrated family life. Here  
children are being helped to find emotional security.*

AS 12-YEAR-OLD Jimmy trots off to public school these late spring mornings, thoughts of meadows and woods, polliwogs, and bold adventures crowd his mind. Soon his studies will be over, and vacation will bring hikes and other outings, two weeks in camp, and just plain daydreaming in the sunshine.

That could describe any average boy—except that Jimmy is a temporary resident of Children's Village on the outskirts of Detroit, Mich. He isn't an orphan; only three children living there are both fatherless and motherless. Most are youngsters with social or emotional problems brought on by lack of a normal homelife. Among Jimmy's friends are boys like Joey, so unwanted, neglected, and abused that he had forgotten how to smile; and Tommy, who was abandoned by both his mother and stepmother. About half of the children were placed in the village voluntarily by parents; the other half were sent there as wards of the juvenile court. Unlike newcomers, who usually

go to the school on the grounds, Jimmy has progressed so well in two years that he is permitted to attend a public school.

Motorists whizzing down West Six Mile Road near Detroit are seldom aware that this 72 acres of wooded campus and attractive buildings is the site of a Methodist children's home. Since 1917, when a deaconess brought a needy family to the attention of the Woman's Home Missionary Society, the home has outgrown two sites. Now it cares for some 200 youngsters yearly, about 100 of them babies offered for adoption. Fifty-six boys and girls currently live on the grounds, and another 39 are placed with foster families.

Children's Village, with its fine buildings and staff of 55, is one of 48 homes affiliated with Methodism's Board of Hospitals and Homes. These homes serve some 6,500 children annually. Jimmy is one of them, and this is his story—the story of a boy whose future is brighter today because somebody cared.





How does a boy's day begin? Very well, thank you, if he asked "Aunt Octavia" for French toast last night and has it for breakfast this morning. That's Jimmy, today's dishwasher, nearest to the camera.

"WE'RE THE oldest cottage in the Village, I'm the oldest boy here, and they like me!" That's how Jimmy describes Webber Cottage, where he's at home with six other boys ranging in age from 8 to 12.

It could be any other American home—the big living room, the TV set, and enclosed sun porch. There are plane and ship models, rock collections, gadgets, and souvenirs here and there; each boy has his own study desk and bookcase. Jimmy eats breakfast prepared in an adjoining kitchen; but other meals are cooked in a central kitchen serving all cottages. When Jimmy bounces in from school, he's welcome to a snack; another is available before he goes to sleep in his upstairs bedroom with two other boys.

Jimmy's mother comes to Children's Village to visit him on alternate Sundays, and he goes home other Sundays. But during the week, "mother" is "Aunt Octavia" Nunsley or "Aunt Elsie" Hubbs. Like any mother, they darn socks and help their children with daily chores such as dishwashing and bed-making.

The housefather is Don Talkington, a student at Wayne State University. He comes in every afternoon after classes to direct such activities as bike hikes, building a fort in the woods, or attending a movie. (One of Jimmy's favorite excursions is to a nearby war-surplus store.) In the evenings, after studies, Don sits down with them to plan future activities, to discuss problems of the day, and finally to lead them in prayer.

Jimmy misses his mother, and looks forward to his visits with her. His enthusiasm for her has not diminished after two years of progress in Children's Village. "You should take a picture of my mother—she's beautiful!" he told TOGETHER's photographer, whipping a snapshot from his billfold to prove it.

*He needs help with his acolyte robe before chapel services. The home has a full-time chaplain who conducts worship and is always available for counseling.*







*The world of nature around Children's Village comes indoors when Jimmy loses himself in a science-class assignment to identify the parts of a flower. The turtle on the table is only a lead paperweight, but no doubt Jimmy wishes it were real.*

*A pool near the chapel (background) yields a treasure of polliwogs. "It's good to pick them up—for they need air in their lungs," Jimmy observes.*



*Jimmy discovers a toad, and shows it to his housefather, Don Talkington. Later (below, right) he helps build a bridge over a small nearby stream.*



*Still bubbling with energy, Jimmy and his pals play "I'm shot" on the sloping lawn in front of their cottage. The idea came, of course, from TV westerns.*







*With social worker Bill Holt as observer, Jimmy pits a remote-control robot against a block wall designed to challenge its power.*



*The wall demolished, Jimmy sets up additional obstacles; then, for no apparent reason, he suddenly says, "Let's give the monster some help!"*

JIMMY IS doing things at Children's Village, and life there is doing something wonderful for him. He can look forward to biweekly visits with the social worker he has known for more than two years. And he knows that each time he will have something interesting to do with this friendly, understanding man.

Whether Jimmy knows it or not, the social worker is carefully following his progress with social and emotional problems. During early interviews, Jimmy played with dolls and a dollhouse while he talked to the social worker. But one day he announced decisive-

ly: "I don't think boys should be doing this; they ought to be driving cars." Since then the "prop" often becomes a balsa car model.

In some cases, children like Jimmy will return to their real homes; more often, a Village social worker will find a loving new home with foster or adoptive parents for a child.

Soon Jimmy and many of his friends will go out into the world again. To each, Children's Village will become that remembered place where many who wanted him to be happy gave him such loving care.

*Fascinated by the robot's response to commands, he walks it to table edge, scattering blocks on floor.*







# Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

I WOULD like to point out an element in John Wesley's Aldersgate experience that often is overlooked and very seldom mentioned. When he wrote in his *Journal* the account of this great experience, with characteristic honesty, he said, "In the evening I went very unwillingly to a society in Aldersgate Street." I wonder if we ought not to consider what some of the implications of his attitude are for us 225 years later.

I wonder why he was unwilling to go that night. He may have been tired, for he worked very hard. Or he may have wanted to go to another meeting, or to visit friends. Maybe he wanted to stay home and read a book. But he felt obligated to join a group seeking seriously the deep things of religion, and he had a habit of subordinating his own feelings.

The spirit of our time is to do what we want to do and to shirk anything that goes against our desires. I think of the expression we use often as we part: "Have fun!", as if this could be the chief goal of a mature man's life. Some time ago I was having breakfast with Billy Graham in Honolulu when a woman stopped to visit for a few minutes. As she left, she used that same farewell, "Have fun."

Dr. Graham undoubtedly has a great deal of enjoyment in his work, but it is doubtful that he has ever made fun his chief purpose. Very likely, more times than not he has followed unwillingly the path of his ministry.

We often assume that if a thing cannot be made pleasant, then it ought not to be forced upon our children. Education has to be fun or the fault lies with the teacher, textbook, or school system.

When I was in college, I studied Greek, although languages were a bugbear to me. If the professor had said at the first class, "Boys, learning Greek is fun," I would have laughed, assuming that he was, in a ponderous way, trying to make a joke. Or if he were serious, I would have wondered about his ability to teach.

Greek was not fun. It was something one had to learn if he were to read the New Testament in the original language, and he had to read the New Testament in that language if he were to get a doctor's degree. I went through it unwillingly.

In our time, home life sometimes is built around the idea that everybody does just as he pleases and nobody is forced into any behavior he cannot accept willingly. This cannot help but create selfish persons. We have been so engrossed in the idea of not damaging personality by discipline that we forget that such a

personality is likely to become very selfish.

There are many problems of juvenile delinquency we would not have to solve today if more emphasis were placed on doing what ought to be done and accepting our share of the household chores.

I think of the many ministers who are good at one particular part of their ministry and poor at all the others. Granted that the ministry demands more gifts than any man possesses, still we are expected to be fairly competent in a number of different fields. The young man who decides that the ministry is going to be only a pursuit of what he wants to do willingly may end up an expert in one particular part of it, but he will be such a failure in all the other parts that he is never a complete minister to his people, and he never knows the full joy of being a good minister of Jesus.

The men who seem to have achieved greatness in any field were far from well adjusted. Some were what we would call neurotic, and many were the victims of inner tensions. Joseph Wood Krutch wonders if Beethoven or Poe had been psychoanalyzed and made perfectly normal, would we ever have had the great music of the one and the great literature of the other? The artist seems to me to be the great illustration of the biblical word that whom the Lord loveth, he chasteneth.

This is true of the saint—the man whose very presence uplifts us and whose quiet strength always makes us strong. I never met such a man whose life had been easy or who had followed only his own inclinations. He followed the will of Another, and there were many times when he would have preferred to do other things than he felt obligated to do. The church, among other things, is a fellowship to encourage us along the path we do not always travel willingly.

What would have happened if John Wesley that night had decided he did not feel like going and so refused to go? Would the experience have come at some other place or at some other time? Perhaps! But certainly it would have affected his life and perhaps it would have changed mine and changed yours. I think that on the 225th anniversary of the Aldersgate experience, we ought to emphasize Wesley's confession of having received the experience of the warm heart when he would have preferred going somewhere else. It may be a clue for Methodists in the last half of the 20th century as to how God works.

Now it is time to look at new books:

**THE SAND PEBBLES**, by Richard McKenna (*Harper & Row*, \$5.95). Here is a big book, and to me it was a very satisfactory one. (I interject the personal note because I am sure that there are some who will be critical of it for one reason or another.) It deals with life on a naval gunboat in China just before and during the outbreak of the Chiang Kai-shek revolution.

The sailors live a rough life, talk a rough language. But to have told the story any other way would have been ridiculous. The missionaries are not always held in highest regard by the sailors. Yet on the whole, the sailors had a grudging admiration for missionary courage.

This is a story primarily of one man who was uneducated, unadjusted, and somewhat of a problem to his superiors. Yet, he has an inner integrity and a longing for something he had never found. He loved machinery, and he almost found his real purpose in life through a missionary girl and a missionary task.

This is a good book to read about the breaking up of the old China and the birth of the new. New China has not turned out as we had hoped, but some of the background reasons for its wrong turning will be found in this novel. The book brings out some great lessons without moralizing or doing anything more than tell an exciting story. There are a few places it seems to me to bog down. But for the most part, it marches all the way and both the good people and the bad ones are real enough. This was a Harper Prize novel and, in my judgment, one of the happier choices.

**THE VOICES OF GLORY**, by Davis Grubb (*Scribners*, \$5.95). This is really a *Spoon River Anthology* in prose. From the cemetery of the little village of Glory, people speak of their own lives and what happened to them. Here were the noble and the vulgar, the great and the small, the normal and the perverted.

After one gets over the contrived nature of the plot, he is in for enjoyable character studies. The book has a tendency to become just a little too pat. But on the whole, I recommend it. It will probably not give us "the heart strangely warned" but it will warn us against the heart that has become cold.

Incidentally, if you want to read a story that is more wonderful than fiction, you might read John Wesley's *Journal* and meet some very interesting people besides riding with a great man.



# Looks at NEW Books

WITH *Browsing in Fiction* running so companionably close to *Looks at New Books*, I will not try to hide my esteem for Bishop **Gerald Kennedy** as a fellow booklover as well as a clergyman and church leader. So it is especially satisfying to me every time he reverses his role from reviewer to author.

He has done so again in an informal autobiography that airs the duties, delights, and dilemmas of pastors, bishops, district superintendents, and missionaries. *While I'm on My Feet* (Abingdon, \$3.50) is a testament of a man who has found life in the church to be meaningful, desirable, rewarding—and eternally attractive.

But perhaps you have already had a sample: A chapter was carried in *TOGETHER* in April [page 32], titled *How Big Should a Church Be?*

The giant-killer role played by PT boats in World War II has always fascinated me. It seemed like a mechanized version of David and Goliath. Now, 20 years later, the full history of those cocky cockleshells is told for the first time in *The Mosquito Fleet* (Putnam, \$4.95).

**Bern Keating** wrote it with the aid of action reports in naval historical files, personal letters of combatants, wartime diaries, and his own personal knowledge—he was a U.S. Naval communications officer in the Pacific during the war. The true story, he



Books can be bought at open-air stalls in Paris. American teen-aged author Kate Keating gives titles an interested going-over during a visit to the French capital. (From *A Young American Looks at France*.)

maintains, is even better than the hair-raising reports which combat correspondents sent back at the time: "The PT's main tactic was not the hell-roaring dash of the correspondents' romances, but a sneaky, quiet approach in darkness or fog. The PT was designed to slip slowly and quietly into an enemy formation in bad visibility, to fire torpedoes at the handiest target, and to escape behind a smoke screen. . . . With luck, the screening destroyers would lose the PT in the smoke, the

confusion and the darkness. Without luck—well, in warfare everybody has to take some chances."

The story, as Keating tells it, has the dash and audacity of the men who manned the mosquito fleet. An excellent combination of accurate military history and tales of individual courage.

Bern Keating—the same—also has helped his teen-age daughter **Kate Keating** write three travel books that show us Italy, France, and Denmark



through Kate's eyes, and the lens of the perceptive camera operated by her mother, Franke Keating.

*A Young American Looks at France*, *A Young American Looks at Italy*, and *A Young American Looks at Denmark* (Putnam, \$3.50 each) are based on Kate's own diary as she traveled in Europe with her parents and her brother John.

Whether it is onion soup for breakfast, a visit to a silk factory, tossing a coin into Venice's Grand Canal, or learning Denmark's history from Danish friends, Kate's recollections are vivid, personal, and remarkably informative. And through her mother's pictures, you have the delighted feeling that you, too, were there.

When famed theologian Karl Barth came to this country last year, he spent considerable time with some of our leading scholars. But by his own admission, **William Stringfellow**, a New York attorney and Episcopal layman, "caught my attention more than any other person."

Some of Stringfellow's provocative opinions on American church life are presented in *A Private and Public Faith* (Eerdmans, \$3).

If you expect theology to be solely the province of the minister, prepare to be surprised by this little collection of essays. Stringfellow is a good theologian, with a layman's concern for applying the Christian faith to the affairs of this world.

He contends that much American church life is self-centered and fails to speak to secular spheres. He hits hard at the manipulation of religion for personal, corporate, and national self-interest. For the Christian faith, he says, the happiest thing to happen in America for a long time is the recession in religion; the religious revival after World War II was no return to the Gospel, and no renewal of the Church. And it beguiled many folks into thinking that personal satisfaction or success or security are synonyms for righteousness.

But Stringfellow is not content merely to tear down. He also sets forth his own beliefs on the Christian life, man's relationship to God, and a relevant and honest witness to Christ in both private and public affairs.

The book will not please everybody, and it will certainly disturb the complacent. It contributes the mind-stretching exercise Christians sorely need.

Are American women immature, frustrated, kept in a limbo of half-growth in the name of femininity?

**Betty Friedan** says they are, and

# The CHURCH in AMERICA:

## *Its Rights and Responsibilities*

*On page 3 of this issue you found a special report on the courts and prayer. Many a Christian is puzzled over the constitutional concept of religious liberty, and these books are suggested for those who would read more deeply into its meaning:*

**American Rights: The Constitution in Action** (Macmillan, \$4.50), by **Walter Gellhorn**—A thoughtful, clear-cut explanation by a Columbia University law professor of the liberties we take for granted.

**The Bible, Religion, and the Public Schools** (Iowa State University Press, second edition, \$4.95), by **Donald E. Boles**—Reviews disputes about Bible-reading and other religious practices in public schools, with court case rulings, their significance, and comment by religious spokesmen and others. The author is associate professor of government at Iowa State University.

**Religion and the Law** (Aldine, \$3.95), by **Philip B. Kurland**—A comprehensive study of the Supreme Court's efforts to draw a line between the church and the state. It pays special attention to the question of granting federal aid to parochial schools. The author is professor of constitutional law at the University of Chicago.

**The Supreme Court** (Morrow, \$2.95), by **Gerald W. Johnson**—Explains the court's functions, with examples, in terms to catch the imagination of youngsters from 10 to 14. Helpful to adults in a hurry, too.

**Under Orders: The Churches and Public Affairs** (Doubleday, \$2.95), by **Roswell P. Barnes**—Considers whether American churches should involve themselves in social, political, and economic matters, and if so, how far they should go. Although executive secretary in America of the World Council of Churches, the author writes "unofficially."

**The Supreme Court: Palladium of Freedom** (University of Michigan Press, \$4.95), by **Alpheus Thomas Mason**—A closely reasoned study of the highest court in our land and the whole concept of judicial review, by a Princeton University professor of jurisprudence.





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she blames advertisers, big-circulation magazines, and education for making them so. "The one lesson a girl could hardly avoid learning, if she went to college between 1945 and 1960, was not to get interested, seriously interested, in anything besides getting married and having children, if she wanted to be normal, happy, adjusted, feminine, have a successful husband, successful children, and a normal, feminine, adjusted, successful sex life," Mrs. Friedan charges in *The Feminine Mystique* (Norton, \$5.95).

"The problem that has no name—which is simply the fact that American women are kept from growing to their full human capacities—is taking a far greater toll on the physical and mental health of our country than any known disease," she says. As proof, she points to the high incidence of emotional breakdown of women in their 20s and 30s, the alcoholism and suicides in

In India, reaction to the Christian Gospel has gone through three stages, he writes in *The Word Became Flesh* (Abingdon, \$2.50): (1) It is not true. (2) It is not new. (3) It is not you. The first stage has passed. The second and third stages persist.

In his early days, stage two baffled him. He would present a point of Christian belief only to be told blandly: "Yes, our sacred books tell us that." Everything brought up had its parallel. Even today, in Christian Ashrams in America, he gets the same question: Where is the uniqueness of Christianity? [See *E. Stanley Jones Conducts an Ashram*, July, 1962, page 2.]

He read and he searched. Then the answer dawned: "In all these statements from the Hindu scriptures it was the Word become word . . . In Jesus, the Word had become flesh."

The book bearing that message is a

## Prayer for Families

Anyone who attended the National Methodist Conference on Family Life last October will not soon forget the stirring words and music of a new hymn, *Prayer for Families*, which was heard for the first time at the conference. The hymn was the result of a search TOGETHER conducted for new words and music on the family-life theme. Lois Stanley, who wrote the text, and Archie M. Boothe, Jr., who composed the tune, both received TOGETHER's Charles Wesley Award after their work was selected over hundreds of entries.

*Prayer for Families* was published in TOGETHER [November, 1962, page 21] and appeared on the back of the special hymn book used at the Family Life Conference. Now copies of it are available through Cokesbury Book Stores and Service Centers. The price: \$2.50 per 100 copies.

their 40s and 50s, the frequent, desperate trips to the doctor's office and the psychiatrist.

If we continue to produce millions of young mothers who stop their growth and education short of identity, without a strong core of human values to pass on to their children, we are committing genocide, starting with the mass burial of American women and ending with the progressive dehumanization of their sons and daughters, she warns.

Mrs. Friedan ignores the role of the church, which is unfortunate, for here is an area in which women have always been challenged, both to action and to spiritual growth.

The beloved missionary-evangelist **E. Stanley Jones** has spent more than 40 years in India, where "men take religion seriously, ready to die for it."

Now Dr. Jones divides his time between Asia and the United States.

day-to-day devotional guide that achieves, Dr. Jones believes, what he has been trying to achieve in writing over the years. His introduction alone makes it a valuable volume.

"Why do you not commit suicide?" patients of distinguished Viennese psychiatrist **Viktor E. Frankl** sometimes are startled to hear him ask. But from their answers, he can often find the guideline for treatment he calls "logotherapy." Its goal is to help the patient find meaning in life.

This approach to the mentally or spiritually disturbed personality is the result of Dr. Frankl's own experiences in nazi concentration camps. His entire family, except one sister, perished. He survived, although his life for three hideous years was spent in slave labor and a state of near starvation that stripped the individual to bare existence.

His account of his imprisonment was



published in this country in 1959 under the book title *From Death-Camp to Existentialism*. Now it has been revised and enlarged to contain an explanation of his therapeutic doctrine under the title, *Man's Search for Meaning: An Introduction to Logotherapy* (Beacon Press, \$3.50).

The story of the death camps is not new, but through Dr. Frankl's eyes we see it with deepened perception. And we learn why some people survived unspeakable torture while others did not. He writes simply, clearly, and very powerfully, both of his own experiences and the theory of psychiatric treatment that grew out of them.

When I saw the subtitle of *Beyond the Bar* (Vantage, \$3.95), I naturally had to pick up the book. For it is the story of the Apostle Barnabas.

When the voice of John the Baptist rang out in the land, Barnabas was one of the first to accept the rite of Baptism. No one awaited more eagerly than Barnabas the proclaimed coming of the Messiah. Barnabas it was whose life was intertwined with the missionary work of Paul. And in Rome during the terror of the burning city, the torture death of Christians, and the executions of Paul and Peter, there was Barnabas again, helping hunted Christians escape.

Retired minister **John P. Morley** uses the historical novel form to tell the story of those perilous early years of the Christian faith, and he has done so vividly.

In spite of dire warnings that the population explosion is going to turn North America into an endless stretch of towns and cities, there are plenty of open spaces still. And an estimated 30 million Americans and Canadians will take to the outdoors this summer to camp out.

If your family is going to be among them, you may want to thumb through *The Fun of Family Camping* (Bobbs-Merrill, \$5), by **George S. Wells**. It will tell you a great deal that is new, plus techniques that are tried and true, about camping in the jet age.

Editor of a national magazine, Wells and his family have spent hundreds of nights under canvas, relaxing in the peaceful beauty of nature or battling its elements. He says he has tried repeatedly to analyze what it is that takes them out of doors. Escape from the city is part of it, and contact with wild creatures and the beauty of wild landscapes. But he thinks the real key is shared experience—"a couple or a family camp more for the sake of camping, to enjoy together the quiet, the beauty, and the clean air."

How should the church go about recruiting the ministers it needs to

carry on its work in the world? Should it rely on the personal example of men already in the ministry? Should it wait on God's call? Or should it turn to the same techniques used by science, business, and other secular fields to catch the imagination of promising youngsters?

Ministers Life and Casualty Union, which insures pastors, believes in the latter approach and has backed it with *minister*, a 16-mm. color-and-sound motion picture produced by Lloyd Young.

Aimed at college students, senior high-school youth, and lay people who are interested in exploring the task of

their own minister, this career film accentuates the positive and presents the role of pastor in a more glamorous light than many a minister will feel is accurate. Adding to this is the background of magnificent religious architecture, art, and music against which the scenes are played. At the same time, the film fails, I think, to present the full challenge of the ministry. The best answer to this reservation of mine came from a group of ministers themselves "How would you present the challenge?" they asked. We came to the conclusion it cannot be done in any one film.

Certainly, *minister* is a worthwhile

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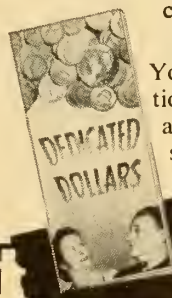
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beginning. One of its strengths is that it is intended to be used only in connection with planned discussion, and for discussion purposes a participation kit is supplied with each rental. Film and participation kit is available for \$12.50 per screening from Video Productions International, 1183 University Ave., New York 52, N.Y., or Video Productions International, 99 E. Magnolia Blvd., Burbank, Calif.

The generation of Americans who have loved Mary O'Hara's novels—*My Friend Flicka*, *Thunderhead*, and *Green Grass of Wyoming*—will take a new book by her to their hearts.

In *Wyoming Summer* (Doubleday, \$3.95) she spins a brightly colored chronicle of May to November on the Goose Bar Ranch west of Cheyenne, complete with hired hands, the horses and cattle, the house pets and a few wild animals, the boys who come to the summer camp that helps support the ranch, the excitement of Frontier Days, the confusion of a visit from Eastern relatives.

Dominating it all is the land itself, grassy, vast, lit by ever-moving, ever-changing clouds and shadows, stirred by fierce storms, rising in a series of swoops all the way to the Buckhorn Mountains of Colorado and the towering, snow-covered Never-Summer Range beyond.

Claire Cox, one of the country's top feature writers on religious subjects, shows another side of her talent in a book that can be a boon to small fry and their parents. It is *Rainy Day Fun for Kids* (Association Press, \$3.95), packed with games, things to make, quizzes, tricks, stunts and skits. All are simple, easy for spur-of-the-minute fun, and involve no expense.

If it is a party you are planning for the younger members of your family, you will find suggestions for all ages in *The Party Book for Boys and Girls* (Abingdon, \$2.50), by Bernice Wells Carlson. Mrs. Carlson is well known in the field of children's entertainment and can draw from her own experiences as den mother, Scout leader, and camp counselor. Her ideas for the hard-to-entertain 8-to-12 group are particularly helpful.

Most of us, if wanting to examine both sides of the controversy on the Russian military buildup in Cuba, could not begin to evaluate the tactical and diplomatic intricacies involved.

Two authors who seem not to have done so well either are *Reader's Digest* Roving Editors James Daniel and John Hubbell. In *Strike in the West* (Holt Rinehart Winston, \$3.50) their takeoff point is that President Kennedy's "Kremlinologists" claimed Russia had never put nuclear weaponry

probably never would.

Interspersing charges of blundering in highest official circles, the book tells of the steps by which the weapons were discovered and removed. It decries the supposed indifference of the U.S. in not having had closer surveillance of the island, and not believing the reports of refugees, yet in contradiction says the "U-2 flights had been ordered on the basis of a mass of intelligence from Cuban observers and other sources."

You've often heard it said: "Why, that chapter is worth the price of the whole book!" I'll borrow that comment for *Inside the Insides*, the last chapter in John Gunther's *A Fragment of Autobiography*, subtitled "The Fun of Writing the Inside Books" (Harper & Row, \$3.50).

You may be an avid devotee of Gunther's *Inside Europe* and other books on various parts of the world; if so, you will like the chitchat chapters that precede *Inside the Insides*. It's the last chapter for me. Here Gunther loosens up with a spiel on professional writing as practical as a doorknob.

Incidentally, Gunther's *Inside Russia Today*, first published in 1958, has been brought up to date in a revised edition that discusses Soviet orbital flights, Nikita Khrushchev's trip to the United States, the building of the Berlin Wall, and other changes that have taken place since the death of Stalin. The revised edition, published by Harper & Row, is \$6.50.

Of it, Gunther writes: "Despite this never-ending flow of provocative events, most of which are touched on in this edition of *Inside Russia Today*, the Soviet Union as a whole remains very much what it was in 1956-58 when the book was first written. Fundamental Soviet realities have not altered much despite the changes and indubitable reforms instituted by Khrushchev."

John Adams, second president of the United States, was so overshadowed by Washington, who preceded him, and by Jefferson, who followed him, that he never has quite received his rightful place in history.

Page Smith attempts to correct the oversight with an impressive two-volume biography that draws heavily on Adams' own papers. *John Adams* (Doubleday, 2 volumes, \$14.50), though sometimes overdetailed, is a valuable and interesting record.

We see Adams' contributions to the cause of freedom in Massachusetts; we learn to know him as a member of the Continental Congress, as American minister in Europe, and as the husband in a marriage that was as intellectually stimulating as it was joyous and loving. And we see him, the man who had



wanted to be a farmer, returning to work the Adams' acres in Quincy whenever he could.

Smith does not attempt to hide Adams' faults, but he maintains that they were inseparable from his immense virtues. The total portrait, thus, is that of a man too complex to fit stereotype, standing between two concepts of political rule, vain and ambitious, apt to lose his temper, but always the patriot.

For some time I have been meaning to say something about **Leonard Cottrell**. He has a tremendous ability to make ancient history come alive either for adults or for young people.

Now his name appears as the author of the narrative for *The Horizon Book of Lost Worlds* (American Heritage, \$17.95, regular edition; \$20.45, de luxe), a magnificent re-creation of nine of the most important civilizations that emerged from the Stone Age.

Approximately 480 pictures, about 140 in full color, supplement Cottrell's absorbing text. They were gathered from museums, national archives, and private collections in Europe, Asia, Mexico, and the United States. Through this picture-and-word record, the reader can take a fascinating journey back to the kingdom of the pharaohs, ancient Mesopotamia, the valley of the Indus, Crete, Mycenae, Anatolia, the civilization of the Etruscans, the land of the Khmers, and the temple-cities of the Maya.

Without the great diarists of the past, history would be a much duller subject. Yet keeping a diary has become almost a lost art.

Fortunately, it was an art deftly practiced by the wife of a Congressman from Texas, and *Washington Wife* (Harper & Row, \$6.95) lets us see life in the nation's capital from 1897 to 1919 through the lively, perceptive eyes of **Ellen Maury Slayden**.

Beginning with the dratty, inept receptions of the McKinleys, her journal re-creates White House entertaining under four presidents, as well as lavish embassy parties and intimate dinners. But Ellen Slayden's interests were not limited to the social scene. She was involved in the woman's suffrage movement, though she admitted that it was in spite of the suffragists en masse, who bored her to death. And she and her husband were both unalterably committed to the peace movement. Ironically, it was that interest that cost James L. Slayden his seat in Congress. Woodrow Wilson was responsible for his defeat although Slayden's ideas of peace for the future coincided with the president's, and the Slayden amendment to the naval appropriation bill of 1916, directing the president to invite the nations of Europe to a worldwide conference on reduction of armaments and the preparation of a code of international law, became the basic idea in drafting the League of Nations.

There probably will never be an anthology of poets who are Methodists—but should there be, I would like to make a few nominations. Those Wesley brothers, John and Charles, would lead all, of course. And in our time there are several—Jane Merchant, for example, Grace Noll Crowell, and **Badger Clark**.

Badger Clark's *Cowboy's Prayer* goes on and on. We printed it with an appropriate color picture as the inside cover in August, 1959. Now it is in a new edition of *Sun and Saddle Leather* (\$6.50), published by the Westerners Foundation of Methodist-related University of the Pacific, Stockton, Calif. What's quite amazing about this book is that it has been a "sleepers" so far as the commercial book trade is concerned. But people like to discover the West through Clark's verses, and the demand for the book keeps up. This is its 15th edition.

—BARNABAS

## THE HONEYMOON IS OVER

No more do I gush over manly looks  
Or brag of his intellect, he reads books.  
It is more important to me, by far  
That he rides the bus and leaves the car,  
Amuses the children, puts up with the cat,  
Ignores the fact that the dishes sat  
Or I'm not as neat as I could be,  
And in spite of it all, still loves me.

—JENE M. UEBERROTH



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# Letters

## We Methodists Have History!

ROBERT J. BULL  
Assistant Professor of Church History  
Drew University  
Madison, N.J.

We have noticed with interest and appreciation your series *Our Methodist Heritage*. Your effort to bring our own Methodist history and heritage to the attention of the membership of the church is a much-needed emphasis. I only wish it were more frequently and more critically done.

I trust that the rest of your series on *Our Methodist Heritage* will include a number of American Methodist figures, all too frequently neglected. I refer especially to the man of whom William Warren Sweet would say:

"Of all the early native preachers, Freeborn Garrettson undoubtedly stands at the head of the list in total influence exerted on the development of American Methodism."

But not only Freeborn Garrettson, men like Nathan Bangs, Joshua Soule, William McKendree, Matthew Simpson, and others need to be made known to Methodist laymen and ministers alike as part of our church heritage.

We share your enthusiasm for Freeborn Garrettson, Dr. Bull. No doubt you've noticed we just published [May, page 44] a specially commissioned Charles Hargens' painting of Freeborn galloping away—speeding like an arrow, it was said—to call preachers to the Christmas Conference of 1784 at which Methodism became a church. We wish we could follow out your suggestion, but the General Conference (Pittsburgh, May, 1964) looms. So Our Methodist Heritage series will give way in October to Know Your Church—a tourist tour with camera down the main stream of organized Methodism.—EDS.

## Word From Epworth

W. LE CATO EDWARDS, Warden  
The Old Rectory  
Epworth, Doncaster, England

The observance of Aldersgate Year there in the States is off to a good start, and TOGETHER is doing some fine things to help readers appreciate the significance of this 225th anniversary of John Wesley's heartwarming experience. I specially noted your feature Wesley in Fired Clay [May, page 79].

Here at Wesley's birthplace, in con-

## Popular With Fijians, Too!

HARRY G. LUCAS, Pastor  
Methodist Church in Fiji  
G.P.O., Box 357  
Suva, Fiji

May we once more express our sincere thanks to you who have supplied American Methodist magazines to the church here in Fiji. The popularity of TOGETHER is very high, indeed, and it is treasured among our people. I have known one copy to circulate through as many as 30 hands, and it is still going!

Unfortunately, the majority of our people are on a subsistence economy and unable to afford to subscribe. No other religious magazine can fill the needs of our people as does TOGETHER so we earnestly plead that your readers continue the generous gesture in sending these used copies to us.

The printed matter postage rate from the U.S. to Fiji is 5¢ for the first 2 ounces and 3¢ for each additional ounce.—EDS.

nection with the Aldersgate Year, we have an excellent collection of pottery reproductions, including the bust of Wesley by Roubiliac, seven inches high, on a small pedestal. We also have souvenir plates, salts, peppers, tankards, and beakers.

Now available is a fine reproduction of the famous Wesley teapot with matching cream pitcher and sugar basin. This three-piece set can be shipped anywhere in the U.S. for a total price (including packing, postage, and insurance) of \$9. (Ordinary checks will do.) The full list of items will be sent to anyone who writes to me at the above address. Proceeds from sale of these items go toward helping us maintain the Old Rectory as one of Methodism's most important shrines in England.

Thank you, Le Cato Edwards—and we think you'll also approve the maps on pages 35-42 in this issue, especially the references to the Old Rectory. We hope many of our U.S. readers will be stopping at the Old Rectory this sum-

mer to make use of the travelers accommodations you have there for overnight visitors. (Telephone ahead: Epworth 268.)—EDS.

## Calvinist 'Methodist Americana'

LEE DAVIDSON  
Chicago, Ill.

Your attention to that early and great Methodist preacher, George Whitefield [March, page 28] is a reminder that Old South Church at Newburyport, Mass., in which he lies is a prime attraction for anyone interested in history. Oddly, this bit of Methodist Americana is Calvinistically flavored, for Old South is Presbyterian!

Whitefield came to Newburyport in 1740, and his evangelistic eloquence inspired the Presbyterians to organize. Their commodious structure is in classic Greek revival style and is a reminder that Newburyport once rivaled Boston as a shipping center.

Whitefield died here after preaching



in 1770. A handsome cenotaph in the sanctuary bears this tribute:

THIS CENOTAPH  
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to the memory of  
the Rev. GEORGE WHITEFIELD,  
born at Gloucester, Eng. Decr. 16, 1714;  
educated at Oxford University;  
ordained 1736.

In a ministry of 34 years,  
he crossed the Atlantic 13 times,  
and preached more than 18,000 sermons. As a soldier of the cross, humble, devout, ardent, he put on the whole armor of God, preferring the honor of Christ to his own interest, repose, reputation or life. As a Christian orator, his deep piety, disinterested zeal, and vivid imagination, gave unexampled energy to his look, action, and utterance. bold, fervent, pungent, and popular in his eloquence, no other uninspired man ever preached to so large assemblies, or enforced the simple truths of the gospel by motives so persuasive and awful, and with an influence so powerful on the hearts of his hearers.

He died of asthma, Sept. 30, 1770; suddenly exchanging his life of unparalleled labors, for his eternal rest.



## Remembers Whitefield's Tomb

HAROLD E. ALLEY

North Wilbraham, Mass.

Eloquent George Whitefield, by Roy L. Smith, recalled to my memory the years 1900-1904 when my father, the Rev. Henry G. Alley, preached at the Peoples Methodist Church in Joppa, part of the city of Newburyport, Mass.

I used to pass the old dignified Presbyterian church where Whitefield's bones rest. It has a gallery where the slaves sat in meetings and also a whispering gallery. One Sunday the pastor, Dr. Hovey, exchanged pulpits with my father. In his sermon he said that if he had occupied a Methodist pulpit 25 years before, his parish would have dismissed him.

Methodist tourists in New England do well to go to historic Newburyport, in the northeast tip of Massachusetts, and there see the Old South (First Presbyterian) Church which still honors the name and memory of Whitefield. Whitefield's remains are under the pulpit, and formerly were exposed to public gaze.—Eds.

## Decision Final!

MIRIAM L. KUTZ

Warsaw, Ind.

Thank you for eliminating the unneeded recipe department [Feeding Fifty] at the close of the magazine. I hope it never comes back. I hope you keep putting things there for children or young people. After all, they are our hope of the future.

Ah! Now we speak up! Early in TOGETHER's history, we heard "a demand" for a recipe column in TOGETHER—heard but doubted. Anyway, in February, 1961, we started one and ran it for 23 months. Then we used what the trade calls the "dropout" method of testing reader interest. Did protest letters pour in? Only a few—and now we hear from Mrs. Kutz. So the tentative decision is final: no more Feeding Fifty!—Eds.

## She's a Critic of Congress

MRS. MARIAN E. WELLS

Indianapolis, Ind.

I was proud when I first read More Methodists in Congress [March, page 4], but since hearing a sermon on the spiritual decline today, I wonder if our Christian congressmen are doing what they could to make a better society.

In the light of legislative action, the profusion of vulgar movies and profane literature, crime, leniency by the courts, can we be proud of many Methodist political and civic leaders? Our legislators could pass laws to correct many evils.

People are the church. Methodists in Congress and in local affairs ought to take a definite stand on problems to

give this country a more Christian foundation and to eliminate corruption in government. This is a challenge to the church.

Our society cannot improve unless the lives of churchgoers are improved. We had better start by providing sound standards for young people. Hundreds of them will be our Methodist congressmen tomorrow.

## Glad He Married a Deaconess

R. S. CARLTON, Attorney

Spirit Lake, Iowa

It was a distinct pleasure to read American Deaconesses: 75 Years of Shining Service [February, page 35]. I was privileged to have been married for nearly 46 years to a former deaconess, Anna Eliza Gerkin. We met when she came to Spirit Lake to assist her brother when he was our pastor.

Incidentally, Miss Martha Wagner, who heads our church educational department, is a former deaconess.

## 'Life Couldn't Do Better!'

WALSER H. ALLEN, Pastor

Central Moravian Church

Bethlehem, Pa.

Thank you for TOGETHER's story of the Moravians and those exceedingly beautiful reproductions of the Haidt paintings [January, page 35].

I congratulate you not only on the effectiveness of these reproductions but on the quality of your paper on the whole. It is something of which your whole church and all of us in the Christian church can be proud. As one person here said, "Life magazine couldn't do better!"

Now I am indebted to you for the issue containing the article on George Whitefield by Roy L. Smith [Eloquent George Whitefield, March, page 28]. I have read Dr. Smith's article with great interest, but you may not know that he was here in our church for special services in 1947. We reproduced in pamphlet form Dr. Smith's article in the old CHRISTIAN ADVOCATE, and have distributed 20 odd thousand. They're always in our literature racks and we send them out on request.

Thank you, Dr. Allen, for what you say—and the Roy L. Smith pamphlet. It's excellent, and we suggest that TOGETHER's readers interested in our Moravian cousins do well to request copies.—Eds.

## Wesley Would Be Unhappy . . .

EVERETT L. WILSON, Pastor

Evangelical Covenant Church  
Escanaba, Mich.

The Rev. J. Ray Neiser listed as "most like early Methodism" the Evangelical Covenant Church and Assembly of God [Letters, March, page 67].

I am glad that Mr. Neiser sees the

# ACCIDENT!

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- \* Drowning—at camp or picnic

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Your attorney, also, can advise you about how to include the Methodist Student Loan Fund in your will.

For more information write to: Director of Loans and Scholarships, Board of Education, The Methodist Church, P.O. Box 871, Nashville 2, Tenn.

## Ordering Stamps or Cards?

TOGETHER accepts advertisements only from reliable dealers. If the advertisement mentions the word "approval" or "approvals," the dealer intends to send a selection of merchandise known as "approvals" in addition to any free items or ones you have paid for in advance. If you keep any of the "approval" items, you must pay for them and return the ones you do not.



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## Renovated in Spirit, Too

JAMES T. ALBERTSON, *Pastor  
Central Methodist Church  
Spokane, Wash.*

Our photographer "broke" the Sabbath to take pictures, because our congregation was so thrilled with the arti-

cle Spokane Self-Helpers Renovate a Church! [March, page 54].

There is a new spirit among our people. Congregations are growing; and there is a new willingness to serve, give, and lead.

There is also a greater sense of devotion reflected in stewardship.

fervor of early Methodism in my church.

But the Evangelical Covenant Church and the Assemblies of God really are very unlike each other. The Assemblies stress Pentecostal experience—speaking in tongues, which is not a part of the Covenant tradition. The Covenant has generally taken a Lutheran, not Wesleyan, position regarding the doctrines of justification and sanctification. This is not a criticism; but I doubt that Wesley would be happy to find himself identified with either Pentecostals or Covenanters.

## Teen Advice Helps Parents, Too

MR. & MRS. M. B. STEINMETZ  
*Alden, Kans.*

We like Dr. Richmond Barbour's answers in *Teens Together* to questions from boys and girls. His plain talk is helpful to both youths and parents.

## They Get Together in Australia

MRS. HAROLD ALLINGTON  
*Adelaide, S.A., Australia*

My husband and I have enjoyed reading *TOGETHER* for three years, and we use it in our church, where others find it interesting and helpful, too. We like to read about American Methodists.

Thank you for *TOGETHER*.

## Dander Up—Down Under

MARGARET GRANT  
*Adelaide, S.A., Australia*

Being an Australian who has spent a short time in the USA, and a regular

reader of *TOGETHER*, I was thrilled to see even a small report of our downtown youth activities [*Down Under Is Looking Up!* August, 1962, page 14].

Last week I received my January *TOGETHER* and was disappointed and surprised to find two letters of criticism, especially of dancing within a city-youth program and of Australian Methodism because it seems that dancing is evil in your *Letters to the Editor*.

To me, this criticism is ridiculous. A cabaret being conducted on a church property, arranged with much prayerful consideration, with Christians taking all the responsible positions, and a continual prayer chain being held during many such gatherings does not suggest or even indicate a church which is sunk, but a live and purposeful Christian community, engaging in an act of mission in one of the main areas of need: the city and metropolitan area!

Some Methodists do feel that there are more profitable forms of entertainment, but often a church social where dancing forms part of the program can be a fine Christian social occasion.

I'd be pleased to hear more about the USA Methodist view on dancing. We have a minority group who feels like these people do but, really, it seems incredible that the whole USA believes that dancing is evil.

May I send greetings to members of the 1958 North Carolina Caravan and, of course, any friends my aunt and I have made while traveling in the USA in 1957.

We found *TOGETHER* in a Cokesbury



Book Store the first time I read a copy in 1957, and we both, although going separate ways, have been receiving them ever since. The pictures and teaching articles have been immensely helpful in our church work in South Australia.

### Barnabas Takes a Bow . . .

HARRY HANSEN, *Editor*  
*The World Almanac*  
 New York, N.Y.

What a swell magazine *TOGETHER* is—like a young girl with rosy cheeks, hair under control, freshly starched pinafore. And nothing sinful in the stories. *Amen!*

I am happy to see that book reviews continue as a regular feature [*Barnabas Looks at New Books*, page 60] because these give readers proper perspective for judging the real merit of books. When an "ordinary reader" describes a book, he (or she) invariably puts emphasis on some interesting character or situation, and says nothing about the author's literary performance. Readers in general do not have the critic's compulsion to evaluate as does a book reviewer.

### Frankfort Street Honors Boehler

ERNST SOMMER, *Direktor*  
*Prediger-Seminar der*  
*Methodistenkirche*  
 Frankfurt/Main, Germany

Rarely have I been so pleased with the name of a street as with *Peter-Böhler-Strasse*—honoring the Moravian Peter Boehler whose vital relations with



John Wesley were noted in *Thanks to the Moravians* [January, page 30]. I am told it is about 30 years since the late Dr. Melle, then president of Frankfort [Methodist] Theological Seminary, attempted to have a street close to our campus called for that former citizen of Frankfort-on-the-Main. Now this wish has become reality, thanks to the present lord mayor, Dr. Werner Bockelmann.

As a footnote to the article referred to, I would add that while in Europe for a visit, Boehler was, on January 10, 1748, solemnly consecrated a bishop of the Moravian Church. He served in North America until 1764. Following

Count Nikolaus von Zinzendorf's death, he was elected as one of the directors at a German synod of the Unitas Fratrum and subsequently became a member of the Unity's Elders' Conference. During a visit to London, he was taken ill and passed away on April 27, 1775. He was buried there in a Chelsea cemetery. [See *Methodist Europa*, page 35.]

### Wesley . . . Richelieu

LEE DAVIDSON  
 Tucson, Ariz.

Milburn P. Aker's article, *John Wesley—A Man to Know* [May, page 32] was historically sound in stressing Wesley's ability as an organizer. This five-foot-four clergyman, always with



Wesley



Richelieu

the manner of an Oxford teacher, could have gone far if he had entered politics.

Macaulay, the historian, ridicules historians whose "books called histories of England" fail to recognize that Wesley's "societies" of people called Methodists were one of the formative forces of that country. Wesley, he said, had "genius for government not inferior to that of Richelieu."

*To save you the time, we've looked up Richelieu. He lived from 1585 to 1642, was a Roman Catholic cardinal and one of the ablest French statesmen—making the monarch the supreme power. In the Thirty Years' War he financed Gustavus Adolphus who led the Protestant armies against the Roman Catholic forces in Germany, which enabled France to become the foremost power in Europe.*  
 —Eds.

### This Mother Says 'Overdone!'

MRS. CLAUDE PETERSON  
 Ranchester, Wyo.

Re *Is Homework Overdone?* [February, page 16]:

I agree heartily with Oren Arnold. Children are in school long enough and should have a little freedom and home-life. Schools should not have to provide social life, so some extracurricular activities could be dropped. Why not more emphasis on regular exercise for all the children during the school day, and less on sports in which all cannot participate?

I hope my children do not come under the influence of an educator such

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**PHOTOGRAPHY:** Stephen Sharp, 105 E. Seminary St., Liberty, Ind.

**PHYSIOGNOMY:** Rev. E. Arthur Hannay (retired), 402 S. William St., Johnstown, N.Y. (especially related to the ears).

**PICTURES:** Sherri Brotherton, 2714 Thornton Rd., Charlotte, N.C. (movie stars, politicians).

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**RECIPES:** Dorothy Pankratz, 2262 Cabrillo Ave., Santa Clara, Calif. (bread).

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as Mr. Buford, who looks down upon work like cutting up a chicken or baking cakes.

## 'Christmas Story . . . Awesome'

MRS. DONALD RYDER  
Lindenhurst, N.Y.

My husband and I, new members of The Methodist Church, read *TOGETHER* from cover to cover as soon as it arrives.

*The Christmas Story* pictures by your artist, Floyd A. Johnson [December, 1962, page 37], were the most awesome I have seen. Now I have Suné Richards' wonderful *Children of the Old Testament* [March, page 35]. I am framing them because I want my two children and other people to see them.



Jacob: Pictured in his youth.

## Jacob: Thief at 40

J. S. GRESHAM, Retired Minister  
Chester, Va.

A casual reader of the vignettes of Biblical children might conclude that the events outlined were the exploits of a teen-ager. Jacob was well over 40 when he stole his brother's birthright, and he was about 70 when he wrestled with the angel.

## Art Better Than Photos?

MRS. ALBA KING  
New York, N.Y.

The photographic studies by Suné Richards are most artificial. The theme had possibilities, and it is too bad that such pictures resulted. Let us have art!

## Suné Richards—No!

JAMES H. COOPER, Exec. Secy.  
Protestant Church-Owned Pub. Assn.  
Philadelphia, Pa.

Haven't we had about enough of the outmoded, stereotyped religious art as done by Suné Richards? Religious art, I believe, should tell us something about God. These recent pictures are reminiscent of the ornate Sunday-





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school artwork of 50 years ago. It is little wonder that sensitive, cultured persons shudder when they look at so-called religious art we endorse.

Perhaps Mr. Cooper and readers who incline his way will find religious art that is more to their liking in That First Easter Week in the April issue starting on page 35.—Eps.

### Objection Noted

R. C. WEEMS, Insurance Agent  
Shubuta, Miss.

I object to the final lines in the Rev. Herbert E. Richard's story in the March issue [*The Woman Who Gave Too Much to God*, page 25]. It was not necessary to use a profane word to illustrate his point.

### 'Racial' Is Preferred Term

LAURENCE M. HILL, Pastor  
Rockville, Conn.

The summary of Methodist progress in race relations in the February issue [*Methodists Join Nation in Integration Progress*, page 3] was helpful, but I protest the use of the term "the Negro problem" to describe the issue.

It is fully as much a problem of and for whites as Negroes. Let's call it "the racial problem" or "the problem of racial justice."

### CAMERA CLIQUE

*Timing, as every photographer learns, determines a picture's quality. As an example, consider our cover photograph this month, made by Gary R. Warstler of Navarre, Ohio.*

Mr. Warstler waited until the moment the sailboat passed the setting sun to catch the picture. Luck, you say? Maybe, but it's our guess that he had calculated the exposure ahead of time and had set his shutter speed to stop the action of both the sailboat and his own craft. Then he maneuvered his own boat to bring it, the subject, and the sun into line, with his camera prefocused. Although he explained the picture was made while he was on a family boat ride, we suspect he's being a little modest about the preparations.

If you'd like to duplicate the scene, you'll need speedboat, sailboat, sunset, wind—and a steady hand for a camera set at 1/400th of a second at f/16 and loaded with Ektachrome. Now, go find a lake! Good luck!

Here are photo credits for this issue:

First Cover—Gary R. Warstler • Second Cover & Page 1—Fred Roberts, Cinema Consultants International • 3—Courtney Sun Times-Daily News Syndicate • 8—Rev. Paul Mojzes • 12 Bot.—RNS • 15—UPI • 20 Top—George Brate, Bot.—Bob Dorr, *Omaha World-Herald* • 21 Top—Major Meador, Bot.—W. B. Fiske • 46—Monkneyer Press • 49—Indiana Area Public Relations • 60—From *A Young American Looks at France* by Kate Keating, © 1963 by Bern Keating (G. P. Putnam's Sons) • 66—Leland D. Case • 68—Jim Albertson • 70—© 1963 by Alberta Rae (Sune) Richards • Third Cover—Harry Vroman, *Arizona Highways* • 30-31-53-55-56-57-58-74-75-76—George P. Miller.

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**Together** with the Small Fry

# A Little Speech About **FATHER**

**A**HEM! I would like to make a little speech about fathers.

To begin, let me say that all fathers are different. Some fathers smell like after-shave lotion. And some fathers smell like the paint they have been putting on houses. Some fathers have hair that is blond like taffy candy, or black like a licorice stick. And some of the very best fathers have no hair at all on top of their heads.

About the only thing you can say for sure about fathers is that they all have boys or girls at one time or another.

Some fathers have very exciting jobs to do, such as fighting fires and looking after wild animals at the zoo. Some fathers sail on ships and some fly airplanes, so they cannot come home every night.

A few fathers go only a short way to work, maybe in an office or a drugstore. They can come home to eat lunch with their little boy or girl.

When a father helps around the house, or when he works in his workshop, you will hear him make funny little noises. Sometimes he whistles a little tune. Other times he makes a humming sound. That's because he is happy.

Most fathers would like to be with their children many more

hours each week than they can. Your father probably would like very much to go with you to look for starfish or arrowheads, or just to take a walk under the cool shade trees. When the winds whirl and skim your best kite toward the sky, he often may come outside and say, "Let me give 'er a little pull! May I?"

But there's almost never as much time as he'd like for doing such

things. Because most fathers have lawns to mow and gardens to water, shoes to polish, fences to mend, and things they have to study.

That's what makes it such a good time when he can read aloud to you, or tell you a story about the first time he rode a horse, or went camping, or about the kind of house he lived in with your grandmother and grandfather when he

## *From A Blind Child*

*I know what mother's face is like,  
Although I cannot see;  
It's like the music of a bell;  
It's like the roses I can smell—  
Yes, it's like these to me.*

*I know what father's face is like;  
I'm sure I know it all;  
It's like his whistle on the air;  
It's like his arms which take such care  
And never let me fall.*

*And I can tell what God is like—  
The God whom no one sees.  
He's everything my parents seem;  
He's fairer than my fondest dream,  
And greater than all these.  
—AUTHOR UNKNOWN*





By DOROTHY ARNS

was a child just about your size.

Sometimes you may want to ask your father a question. He may say, "Not just now, I'm busy." Or, he may say, "Hum-m-ph" as though he didn't hear you. This doesn't mean that he does not want to answer. He is busy thinking about his work and his home, and about you and how you are growing up. Fathers are like that.

There are some things a father rarely says, such as: "Don't forget to wash your hands" and, "Say please, dear," and "Did you brush your teeth?"

But when a father says, "Ask your mother," or "You heard what your mother said," you know he means it.

Fathers are very special people. No one's footsteps sound quite so good coming up the walkway. And when you put your head on his shoulder and he asks, "What did you do all day?" you know he hopes it's been the happiest day you ever had.

But perhaps the most special thing about a father is the way he has of forgetting the mistakes you have made, after the two of you talk about it.

I guess every boy and girl thinks his father is the greatest. I think so, don't you?

# Word Games

Word games are lots of fun—and these make little rhymes when you put the right word in each blank space.

When you have found all the right words yourself, you might like to try this game with your friends. Then see if you can think of any puzzling rhymes to add to these.

## Name the Birds

When the long summer has come and gone,  
The "ugly duckling" will be a \_\_\_\_.

You can guess, if you have any luck,  
That a bird which waddles is a \_\_\_\_.

From early dawn till the day is dark,  
Everyone listens to hear a \_\_\_\_.

A small gray bird loved by many men  
Is the singing bird known as a \_\_\_\_.

## Animal Gifts

The cow, of course, can't give us silk,  
But she can give us cool, sweet \_\_\_\_.

A sheep can give a whole bag full  
Of soft, warm fleeee that's known as \_\_\_\_.

Nothing you can borrow or beg  
Is better than a hen's white \_\_\_\_.

There can't be bought for any money  
A sweet as sweet as a bee's \_\_\_\_.

## What You Will Find

In a meadow you'll find a bluebell,  
On a sea beach you'll find a \_\_\_\_.

In a forest you'll find a bear,  
On a fruit tree you'll find a \_\_\_\_.

In a storybook you'll find prose,  
In a garden you'll find a \_\_\_\_.

In a cupboard you'll find a dish,  
In a river you'll find a \_\_\_\_.

In a bakeshop you'll find a bun,  
In the blue sky you'll find the \_\_\_\_.

—MELBA BAEHR

Answers:

Name the Birds: swan, duck, lark, wren. Animal Gifts: milk, wool, egg, honey. What You Will Find: seashell, pear, rose, fish, sun.







Is thy heart right, as my heart is  
with thine? Dost thou love and  
serve God? It is enough. I give thee  
the right hand of fellowship.

—JOHN WESLEY (1703-1791)

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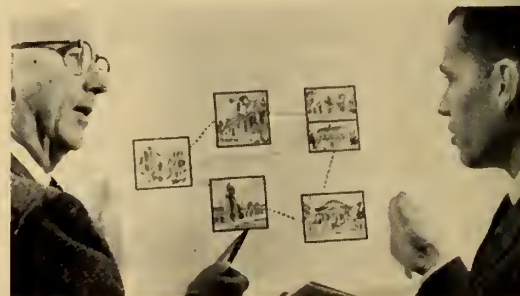
# After-Hour Greetings

**Someone's Always Asking Us . . .** "What does it take to write for a magazine?"—usually meaning **TOGETHER**. In replying, we find that our list of rules must be revised to include exceptions that turn up almost every day. But a would-be writer's chances are improved, we usually say, if: he studies the magazine, knows its purpose and needs, has a certain facility with words, and an absorbing interest in his subject. His chances are more improved if he can answer these questions with complete objectivity: "Will the hundreds of thousands be interested in what I say, or am I merely writing this to please myself? Do I take the trouble to *show* the reader what I'm talking about, or do I simply tell him in the same old way? And do I know whereof I write?"

**Knowing Whereof One Writes . . .** usually shines through if a writer dips his pen in the rich, warm ink of real-life experience. **Mrs. Wilma Carlock** of Redlands, Calif., did that when she wrote *To a Daughter-to-Be* on page 19. Frankly sentimental, yet told with restraint, this is a simple personal account of a mother's thoughts when her son announces he has fallen in love. It's something that happens to millions of mothers. We were sure this was a real-life experience even before the author wrote months later: ". . . my son and his wife have been married a year last September. Next May, they are expecting their first baby." Mrs. Carlock enclosed a bride-and-groom picture, proving beyond a doubt that the daughter-in-law is indeed "cute and sparkling."

**No Ivory-Tower Writers, Either . . .** are **Bishop Everett W. Palmer** [*Don't Be Tired Tomorrow*, page 28] and **Kenneth Wray Connors** [*Should You Go Abroad?* page 33]. Both know whereof they write. Bishop Palmer was a ranch hand in South Dakota, a hard-rock contract miner in the Black Hills, and a waiter, tutor, and full-time preacher while working his way through Dakota Wesleyan and Drew University's Theological School. . . . That Mr. Connors has been an American tourist in Europe was rather obvious to us, even before he sent along some pictures to prove it. A resident of the Philadelphia area, he works in advertising and public relations.

Mr. Connors' is an excellent example of an article which fits a need. We wanted a lighthearted preface with a serious intent to go with this month's color pictorial on Methodist points of interest and historical significance in Europe.



**We Burned Midnight Oil . . .** and we hope you will agree that *Methodist Europa* is a uniquely useful feature. We feel there'll be a demand for this special section as long as

there are American Methodists going abroad to England or the Continent. *Methodist Europa* is the work of many hands and many minds. Our editorial director began his on-the-spot spadework while attending the World Methodist Conference in Oslo more than two years ago. . . . **Art Editor Floyd A. Johnson** (left in photo) worked over 300 hours on the illustrations alone. . . . Authorities, church and lay, here and abroad, were generous with suggestions and helped check our facts as we've stated in too-small print on page 42. . . . And **Associate Editor Paige Carlin** (right in photo), who put in weeks of writing and research, compares the project's completion with another event of importance in his life. It seems that arrival of final proofs coincided with the birth of his first child!

—YOUR EDITORS.

TOGETHER Editorial and Advertising Offices: Box 423, Park Ridge, Ill. Phone: 229-4411.

TOGETHER Business, Subscription Offices: 201 Eighth Ave., So., Nashville 3, Tenn. CHapel 2-1621.

TOGETHER continues the **CHRISTIAN ADVOCATE** founded in 1826 as "an entertaining, instructive, and profitable family visitor." It is an official organ of The Methodist Church. Because of freedom given authors, opinions may not reflect official concurrence. The contents of each issue are indexed in the **METHODIST PERIODICAL INDEX**.

TOGETHER is "the midmonth magazine for Methodist families" because it reaches subscribers by the 15th of the month preceding cover date.

Editor: Leland D. Case / Executive Editor: Richard C. Underwood / Managing Editor: Herbert E. Langendorff / Art Editor: Floyd A. Johnson / Associates: Paige Carlin, Helen Johnson, Ira M. Mohler, Charles E. Munson, H. B. Teeter / Assistants: Else Bjornstad (research), Loretta Carlson (production), Robert C. Goss (art), George P. Miller (photos) / Editorial Associate: Anthony J. Tolbert III / Contributing Editor: Ewing T. Wayland / Business Manager: Warren P. Clark / Advertising Manager: John H. Fisher / Circulation Manager: Thomas B. Newton.

Publisher: Lovick Pierce.



# He Paints 'Prehistoric' Art!

GATHER smooth, odd-shaped stones from beaches. Paint them with designs copied from 20,000-year-old cave art, Egyptian pyramids, Grecian vases, Chinese and Japanese porcelains, Della Robbia terra-cottas, and Mexican tiles. Then add a special glaze for protection and permanence.

That's the unusual hobby of Wil-

liam Whitaker and his wife, Dorothy. Weekdays he heads the Marshall Field & Co. library and conducts its 200-voice choral society; Sundays he's director of music at the Chicago Temple (First Methodist Church). But on summer weekends and vacations, the Whitakers often are in Berrien County, Michigan, roaming broad Lake Michigan



*Typical Whitaker handiwork: A faithful reproduction of art discovered in France's prehistoric Lascaux caves. They enjoy visiting museums to find new inspiration.*

*William Whitaker turns over many a stone in his meticulous search for specimens on sandy lake shores.*





beaches for sand-rubbed stones of various shapes and sizes. Stones they pack home from there have microscopically porous surfaces which readily absorb watercolor pigments the Whitakers use. Often the shape of a stone suggests to them the kind of picture to be painted on it.

William and Dorothy sometimes go a step further with their hobby. They've made costume jewelry by gluing felt and attaching pins to some of the lightest stones. Thin ones they've framed for wall plaques; larger ones they've used as paper weights or desk ornaments.

"You'll be surprised how much adventure and enjoyment you can have, just as we do in our rock expeditions," the Whitakers say enthusiastically. "All you have to do is get outdoors with nature!"



*Mr. Whitaker puts the final touches on a paperweight. He says the ages-old, lake-washed stones he gathers in Michigan have the workability of fine watercolor paper—unlike any he has found elsewhere*



Artist-organist-librarian Whitaker painted the slave boy (above) on a small stone light enough to be used as costume jewelry. Some stones are fish shaped, suggesting fish swimming around a rock. These the Whitakers find ideal for reproducing favorite Japanese-style art (right).





# TOGETHER/NEWS EDITION

# New York Area

BISHOP

Lloyd C. Wicke

EDITOR

Mrs. Margaret F. Donaldson 475 Riverside Dr., New York 27, N.Y.

VOLUME 7, NUMBER 6

JUNE, 1963



Waterbury, Conn., women paid for 125 seconds of missionary service when they gave their World Bank money. Mrs. Howard Hale, left, and Mrs. Howard Hickox move hands of clock one second for each 39 cents in banks. Clock was made by Edgar Belcher.

## Plan Aldersgate Day

John Street Church, New York City, will be the scene May 24 at 8 P.M. of an Aldersgate-Around-the-World service which will be celebrated in 31 foreign countries in addition to the U.S.

Dr. Franz Hilderbrandt, Drew professor and a Wesley scholar, will speak.

Also participating in the service will be District Superintendents Harrison Davis and Walter L. Scranton; and the Rev. C. Wesley Christian, head of the Jurisdictional Historical Society. The choir of Salem Church, New York City, will sing.

The event is being planned by the Rev. Ralph Spoor of Christ Church and Dr. David Chamberlain of John Street Church with the cooperation of commissions on membership and evangelism of all churches.

## E. F. Hallock to Retire

Dr. Everett F. Hallock, pastor of the Little Falls, N.J., Church since 1960, will retire from the active ministry in June. His health is the reason for his retirement.

During his tenure as superintendent, first of the Newark District and later of the Eastern District, six major building projects were launched; new churches were built at Kenilworth, Bound Brook, and Roselle; education additions at Livingston and Metuchen; and a parish hall at New Dover.

He served as pastor at Hilton Church, Maplewood, and Vincent Church, Nutley.

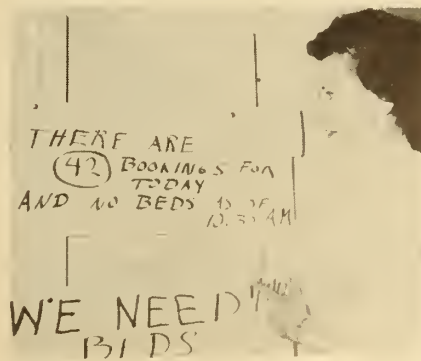
## Bulletin

Bishop Lloyd C. Wicke of the New York Area was chosen president-designate of the Methodist Council of Bishops at its recent semiannual meeting in San Francisco. During the year ahead he will serve as council vice-president, and will become president in April, 1964.

Bishop Paul Neff Garber of the Virginia Area is the new council president. He succeeded Bishop Marshall Reed of Detroit.

## Gould Library to Seminaries

The library of the late Rev. Ivan F. Gould has been given by Mrs. Gould to seminaries in Puerto Rico, the Philippines, Southern Rhodesia, and India.



Need for 100-200 more beds at Methodist Hospital of Brooklyn is noted by Admissions Officer Louise Griffin as staff reports "capacity to the bursting point."

## Bishop Hails Victory In Two Fund Crusades

"What a victory! Congratulations!"

This is the message Bishop Wicke sent to the churches of the New York and New York East Conferences upon the successful completion of their capital funds drives.

In the New York East Conference, 230 churches committed themselves to raise a total of \$3,574,968 with other churches still to report. The goal was \$3,366,000 for inner-city work, church extension, seminary scholarships, camp development, and retirement homes.

In the New York Conference, 232 churches have agreed to raise \$1,646,273. The goal was \$1,500,000 for inner-city work, church extension, camp development, student work, and a stewardship program.

Some churches deferred their campaigns until fall and it is expected that each conference total will be considerably increased when the parish solicitations have been completed.

## Eulogize Bishop Oxnham

American and ecumenical church leaders joined friends and family at Christ Church, March 25, in a service commemorating the life and labors of the late Bishop G. Bromley Oxnham. The bishop's death on March 12, followed surgery in December.

Retired Bishop W. Earl Ledden, Bishop Wicke, and Dr. Harold A. Bosley, minister of Christ Church, conducted the liturgical portions of the service.

The four speakers were Dr. Roswell P. Barnes of New York, executive secretary of the American office of the World Council of Churches; Charles C. Parlin, New York attorney and a president of the World Council of Churches; the Right Rev. Henry Knox Sherrill, former presiding bishop of the Protestant Episcopal Church and Bishop Herbert Welch.

Bishop Welch said, in part: "Bishop Oxnham's ambitions were high and strong. I think he had a sense of destiny—a feeling that he was intended for big tasks and heavy responsibilities. . . .

"He was a genuine Methodist—the people of whom it is sometimes said, 'They always want to do something about it.'"

"Bromley's studies and teaching developed a growing sense of concern for the welfare of humanity. Deep in his



fervent heart was a resentment against what he held to be unjust, cruel, oppressive, whether appearing in legislative or judicial bodies or in the common practices of indifferent or hard-hearted men or organizations. . . .

"What many may not have understood is the epic of the inner life of the man behind the deeds, the thoughtfulness, the kindly appreciation, something of that sheer good will which is the innermost secret of the Almighty.

"Behind the courage there was no ferocity; behind the positiveness of leadership no selfish meanness; behind the conflicts no hatred; rather within the militant champion a tender heart of compassion and eager love, with a deep devotion to all things true and beautiful and good. . . ."

## Missions School Planned

Four study courses will be offered women of the Troy Conference, June 24-28, at the annual summer school of missions at Green Mountain College, Poultney, Vt.

They are *The Changing City Challenges the Church*, with the Rev. George Teague of Glens Falls as the teacher; *The Christian Mission in Southern Asia*, taught by Mrs. John M. Pearson of Newburgh; *The Christian Family and Its Money*, Mrs. Milton Randolph of Nashville, Tenn.; and *An Introduction to Three Spiritual Classics*, by Mrs. Leon Adkins of Nashville.

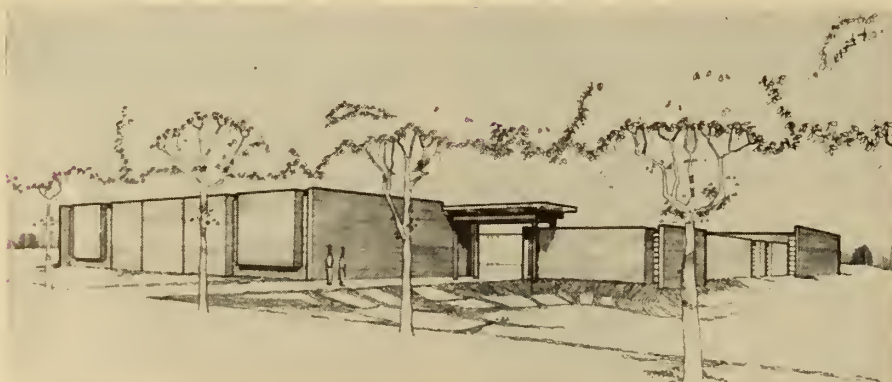
Mrs. Leslie A. Secor of Ballston Lake, N.Y., is chairman and Mrs. Carl Byers of Chestertown, N.Y., is dean.

Mrs. Walter Whitney of Gloversville and Mrs. Roger Kerr of Schenectady are business managers, Miss Ruth Noyes of Gloversville is registrar, and Mrs. Norman G. Barrett of Middle Grove is publicity chairman.

## Retired Men Plan Reunion

Retired ministers of the New York East Conference keep in touch with each other via a round robin letter circulated by the Rev. Frederick B. Morley, president of the fellowship, and the Rev. Arch Tremayne, secretary.

They will meet for lunch June 12 at the annual conference in Middletown, Conn.



Proposed \$125,000 service building at Centenary College, Hackettstown, N.J.

## THE BISHOP WRITES

### A Current Event

This is the time of year when many Methodist congregations are considering their pastoral relations—and the pastors are evaluating their usefulness in their present surroundings. Some come to an agreement that a change of relationship "would be good for everybody concerned." Then come the enumeration of the qualities, the characteristics the "new man" must possess. Usually the first two gifts mentioned, "Can he preach?" "Is he a young man?" To those who request the latter dimension may I suggest a close examination of the age of the man who is making history and giving Christendom a new meaning, and a new look. His formal title is Pope John XXIII. His age—well over four score. His abilities—remarkable! We should be reminded that age can provide wisdom which youth never gleans.

Concerning his latest encyclical: Let all men heed its word, for it is addressed, not to the faithful in the Roman church, but to "men of good will everywhere." Its title—"Peace on Earth." What man in his right mind is not arrested by that promise!

Here is a clear recognition of the conditions under which men are living in this "modern world." Here is a long look at history and careful attention to its lessons. Here is a clear forecast of our possibilities under God, or the dour judgment that awaits us apart from His guidance.

Here is a timely reminder of the possibilities inherent in the United Nations organization, as men act in concert mutually respecting each other as God's children, possessing a universal hunger for the good life.

This encyclical should challenge the careful consideration of all men everywhere. Here Christian optimism and clear insight realism are wed. I pray—read it!

Sincerely  
LLOYD C. WICKE



## City Church Looks Ahead

An example of a downtown city church with good reason to look ahead with optimism is Trinity Church, Kingston, N.Y., which, in the 129th year of its life, finds itself in the midst of an urban development project which promises hundreds of new families in the neighborhood in the next year.

The Rev. Roy A. Hassel was appointed by the mayor to serve on the Urban Renewal Advisory Committee to present the church's views of the development.

In the meantime, the congregation, housed in a 94-year-old building, has not been standing still.

It has 245 members, 125 students in the church school, 22 MYFer's, and a released-time program attracting 50 youngsters.

## Centenary Notes

• Dr. M. Powell Lawton, assistant director of psychological services at Norristown State Hospital, Pa., spoke to the Psychology Club on *The Mental Health Worker—A New Testament Resource*.

• Centenary Singers, Pipers and Candi Canes gave their ninth concert in Town Hall, New York City, with Jeffry and Ronald Marlowe, duopianists, joining the 100 college singers as guest soloists.

• Eight freshmen went to Lehigh University to discuss common social problems with the student leaders of Lehigh University.

• Miss Ruth McElroy of East Orange, N.J., who will enter Centenary in September, has been awarded a National Methodist Scholarship by the Board of Education of The Methodist Church. She is the daughter of the Rev. and Mrs. John A. McElroy.

• Approximately 85 students spent spring vacation in Bermuda.

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Second-class postage has been paid in Nashville, Tenn.



## *He That Hath Ears to Hear, Let Him Hear Himself*

What is language? First of all, it's a conveyer. But it's also a paint brush, a musical instrument, the sculptor's chisel, the builder's steel, the traveler's vehicle.

Sit for several hours in committee meetings with your ears open (if not your eyes) and a dismal conclusion takes form. Choose your own metaphor. The conveyer belt is frayed. The brush has lost its bristles. The instrument is out of tune. The chisel is dull. The temper has gone out of the steel. The tires of the vehicle are flat.

Every profession understandably has its own jargon and the clergy is no exception. But this complaint refers to verbal destitution of another kind: the limp and lifeless phrases that drag across the conference tables.

We nominate for oblivion the following:

Areas of concern, fields of interest. Other factors to be considered. Pinpointing the emphases. Thrust. In a very real sense. Worship experience. Constitutes a challenge. Basic core. Core unit. Core meaning. Core. Classroom situation. Parish situation. Team situation. Situation. Hyphen oriented. Time is of the essence. (Won't someone just once say, "Time is of the existence"?) Structured experience. Structured meeting. Structured. Continuing experience. Ongoing program. Overall picture. Thinking out loud. Rethink the problem. Total program of the local church. District level. Conference level. Local church level age, level. . . .

"But some of these phrases really mean something," you're thinking. "How else can you express these ideas so clearly?"

A few of them do mean something since they're the backwash from the vocabularies of educators and psychologists. In their day they were vivid and arresting. But unfortunately, the more vivid an expression is at birth, the shorter is its effective life span. These phrases are hand-me-downs and, like some hand-me-down clothes, they're worn out.

The English language is full of power and versatility. It can shriek and it can whisper. It can stab and it can soothe. It can sing, paint, mold, build. It can impel. It can echo silently in the memory. Above all, it can supply every man with the unique materials he needs to transmit his thoughts with freshness and vitality.

Why pummel the same, small sounds day after day when the treasures of this inexhaustible storehouse are ours?—M. F. D.

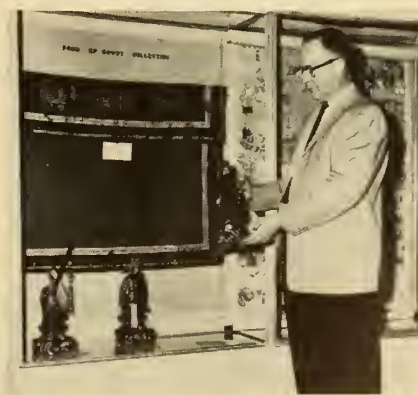
## *Drew's News*



Gifts and grants in excess of half a million dollars were received by the university in the last fiscal year. Nearly half this amount came from sources related to The Methodist Church, \$100,000 being contributed in support of theological education. Business, industry, trustees, alumni, and friends gave a quarter of a million dollars for research, building, endowment funds, scholarships, and current expenses. Government agencies granted more than \$60,000, including National Science Foundation grants to the mathematics, chemistry, zoology, and botany departments. Gifts of approximately \$37,000 from private foundations provided for a new student loan fund and the construction of the new university infirmary.

Alfred Haas, associate professor of practical theology, conducted "A Study in Hymnology" at the Westminster Choir College Reunion.

Dr. Robert W. Friedrich, associate professor of sociology in the College of Liberal Arts, has been awarded a \$5,000 fellowship by the Lilly Post Doctoral Fellowship Program in Religion.



*Dr. Arthur Jones admires figurine, one of many Chinese objects of art presented Drew University by Bishop John Gowdy, educator and missionary to China.*

## **Honor Dr. Eugene Smith**

Dr. Eugene L. Smith of East Orange, N.J., chief overseas mission executive, received the Alumni Award for Distinguished Service of the Religious Education Fellowship of New York University. The fellowship is composed of students, alumni, faculty, and friends of the Department of Religious Education of NYU's School of Education.

## **'Called to Serve'**

Women of the New York and New York East Conferences will hold a joint School of Missions, July 8-12, at Sarah Lawrence College, Bronxville, N.Y., followed by a meeting of the Wesleyan Service Guilds, July 12-14. The theme will be *Called to Serve*.

The following courses will be offered: *The Christian Mission in Southern Asia*, with Miss Florence Palmer of New York and Mrs. John M. Pearson of Newburgh as the leaders; *The Changing City Challenges the Church*, Dr. Henry Whyman, executive secretary of the New York City Society as leader; *An Introduction to Three Spiritual Classics*, led by Dr. James Ault and Dr. Thomas S. Kepler of New York City; and *The Christian Family and Its Money*, led by Mrs. Frederick A. Shippey of Madison, N.J.

Mrs. Margaret V. W. Van Aken of Rockville Centre is chairman; Mrs. L. Gerald King of Deposit, N.Y., dean; Mrs. Justin J. Cline of Hartsdale, N.Y., business manager; and Mrs. Vernon E. Clark of Thornwood, N.Y., registrar.

## **Plan Two Trip Camps**

Two 11-day trip camps are planned for the summer by the board of education of the New York Conference.

The first will leave Epworth, July 14, and the second, August 18. Campers will visit the Pittman Center in Tennessee, Henderson Settlement in Kentucky, Allen High School in Asheville, N.C., and the Cherokee Indian Mission in North Carolina.

Cars are driven by adult counselors, and the party camps out each night.

## **Heads Wesley College**

The Rev. Wesley Sheffield, pastor of Community Church, Massapequa, N.Y., has been named president of Wesley College, Grand Forks, N.Dak., a school of religion affiliated with the University of North Dakota.

Before going to Massapequa, Mr. Sheffield was pastor of churches in Brooklyn and New Jersey.

## **Building Consecrated**

Five members of the Demarest, N.J., church participated in the consecration of the education building. They were Dudley Welstead of the building committee; Armen Boranian, church school superintendent; Mrs. Adam Zaun, WSCS president; and two church school students: Jeffrey Ames and Beth Hartung. The building cost \$130,000.

## *In Memoriam*

Dr. Ashury G. E. Stromberg  
Former Brooklyn South District  
Superintendent  
April 13, 1963



## Eyewitnesses in Congo

A vivid description of the hazards suffered by missionaries during the strife in the Congo is contained in a letter from the Rev. and Mrs. Avery Manchester, New York East Conference missionaries.

"As hostilities broke out in Elisabethville," writes Mrs. Manchester, "we were advised to move 25 miles west. Here we were—17 missionaries and 19 children. After Jadotville fell to the UN forces, we were menaced by retreating Katanga soldiers looking for cars, trucks, and gas. We camouflaged all vehicles (ever try to hide a white station wagon?) and tried to remain as inconspicuous as possible.

"Retreating mercenaries blew up road and railroad bridges at Mulungwishi and showered the station with 50-caliber machine-gun bullets, and 12 of us dived under the table. No casualties—but it really broke up the coffee break! As we counted the children, we found two stray dogs and a pet monkey huddled among them.

"The war moved west and we came back to Jadotville. For three weeks we were without electricity. We cooked on a kerosene burner and ate by romantic (?) candlelight. It may be better to light a candle than curse the darkness—but not MUCH better. We cooked hamburgers on the picnic grill set up in the fireplace over wet charcoal. People do this for fun? And cold baths. Brrrrrr."

## Plan Four-Day School

Newark Conference women will attend a school of missions June 24-28 at Centenary College. The theme will be *Called To Serve*.

Four study courses and their leaders are listed as follows: *The Changing City Challenges the Church*, Miss Miriam Brat-tain of New York City; *The Christian Mission in Southern Asia*, Mrs. Eugene L. Smith of East Orange; *The Christian Family and its Mouey*, Mrs. William C. Strother of Philadelphia, Pa.; and *An Introduction to Three Spiritual Classics*,

Mrs. John E. Griffith of Hackettstown.

The school is conducted by the Conference Woman's Society of Christian Service of which Mrs. Robert M. Taylor of Chatham is president. Mrs. Preston M. Harrington of Tenafly is chairman; Mrs. Gottfried Marti of Arlington is dean.

## 'Not Just Ideas Alone'

Businessmen, engineers, salesmen, a model, a social worker, housewives, and clergymen attended a four-day interdenominational Faith at Work Conference at First Church, Waterbury, Conn., to find ways to apply religion to the business and professional world.

The Rev. Charles Lanham, minister, stated, "One of the most critical needs of our times is the need for the church to demonstrate to society and even its own members that the Christian faith is not just something with a lot of beautiful ideas but that the Christian way of life is extremely practical."

Laymen attended from seven states.

## Whittle Leads Retreat

The Rev. Charles D. Whittle, director of the Department of District Evangelism for the General Board of Evangelism, led a spiritual life retreat at Camp North-over, Bound Brook, N.J. for laymen of the Southern District of the Newark Conference.

The retreat was sponsored by the District Prayer Fellowship.

Subjects discussed included: *Our Business Is People*, *Requirements of a Witness*, *Everybody Can Win Someone To Christ*, *Pillars or Flagpoles*, and *If I Were a Layman*.

## The Short Circuit

If late show moviegoers at Poughkeepsie's drive-in theater stay on a few hours Saturday nights this summer they will find themselves in church. The theater has loaned its facilities to the Washington Street-Hedding Church to use from

8:30 to 9:05 A.M., June 5 to September 2.



Mr. Melius

**The Rev. Arthur Melius**, former associate minister at First Church in Schnectady, N.Y., has been named chaplain at Green Mountain College, Poultney, Vt. He was educated at Hamilton College and Yale Divinity School.

A Red Scissor Coupon Drive is being conducted by the Danville, Vt., WSCS for the Home for Children in Williams-ville, N.Y. A thousand coupons clipped from certain household items yield \$4.

Park Church, Bloomfield, N.J., was host to the 40-voice choir of Morristown, Tenn.

Recipients of God and Country awards in Lebanon, N.J., were Scouts Ernest A. Bright III, Ronald M. Bright, Ira Eick and Robert Hockenbury.

The Rev. Arthur Brandenburg, head of the Wesley Foundation at Yale University was elected president of the Association of College and University Ministers.

Where and when to study for exams was no problem for Demarest, N.J., high school students. A study clinic was held at the church Sunday nights during exam period with five teachers participating.

The Enosburg Falls, Vt., Church sent its members a graphic story about its growing budget. The page expands from two-and-a-half to 27 inches.

First Church, Saranac Lake, N.Y., is celebrating its 125th anniversary.

Dr. Arthur P. Whitney, executive secretary of the American Bible Society, is president of the Monday Club of New York City.

Forty church leaders and friends gave a luncheon at the Stockholm Restaurant in New York City honoring the Rev. Edwin T. Stromberg on his 90th birthday. Mr. Stromberg, who lives with his son, Sven, in Pleasantville, N.Y., is a retired member of the Newark Conference.



Allan M. Herdman, Jr., Photo

Branchville, N.J., sanctuary was renovated at a cost of \$40,000. Project also included provision for installation of new organ.



Vermont College students are initiated into the Theta Psi Chapter of Phi Theta Kappa, national scholastic honor society.



# Secret Sanctuary

*Each person lives a part of life alone  
Surrounded by the ones that he loves best.  
There is a portion of his soul unknown  
Like caverns hidden by the ocean's crest.  
And though he longs to share, in joy or gloom,  
This inner shrine that all of us possess,  
He cannot ask friends in—there is no room—  
He enters there enwrapped in loneliness.  
Within this sanctuary dreams are born,  
And far too often he has seen them dead.  
Alone he stands beside their bier to mourn;  
Or else give birth to other dreams instead.  
God builds in every heart a secret place  
That in aloneness we might seek His face.*

—NAOMI B. BARTLETT





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